

c21600



Paynell, Thos, tr.

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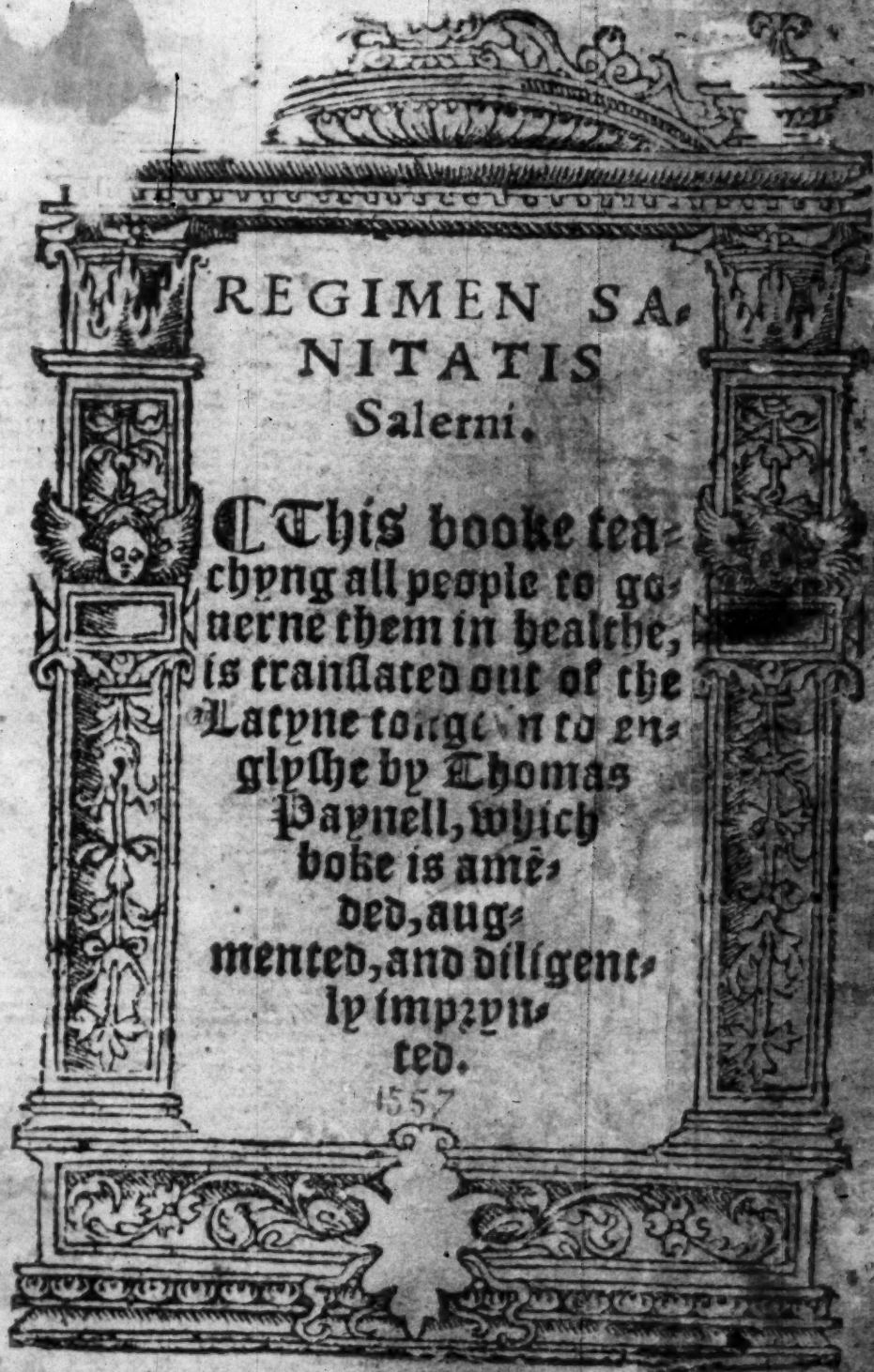
A decorative bookplate for I. N. Brushfield, M.D., F.S.A. The design is framed by ornate floral and scrollwork borders. In the upper left corner is a portrait of Sir Walter Raleigh, with the caption "SIR WALTER RALEGH" below it. To the right of the portrait, the name "I. N. BRUSHFIELD" is written in a large, stylized font, with "M.D." and "F.S.A." below it. In the lower left corner, a small heart-shaped emblem contains the letter "E", followed by the text "MAY HOLD CONVERSE WITH ALL FORMS OF THE MANY-SIDED MAN". In the lower right corner is a rectangular illustration of a large, multi-story house with a thatched roof and a chimney. The entire bookplate is set against a background of aged, stained paper.

SIR WALTER RALEGH

I. N. BRUSHFIELD
M.D.
F.S.A.

E
MAY HOLD
CONVERSE WITH ALL
FORMS OF THE
MANY-SIDED
MAN

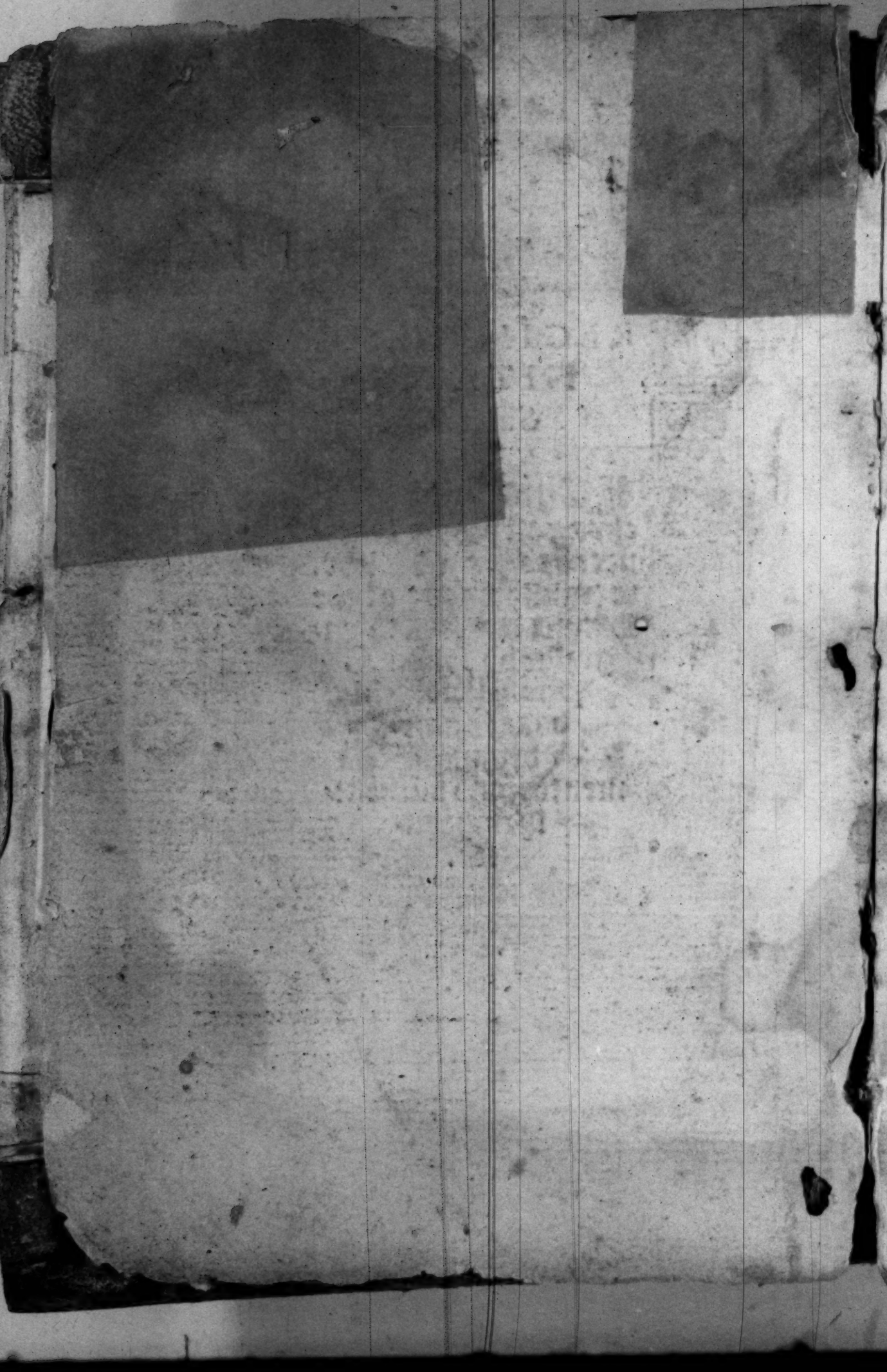
Paynell, Thos, tr.



REGIMEN SA-
NITATIS
Salerni.

[This booke tea-
chyng all people to go-
uerne them in healthe,
is translated out of the
Latyne tongue into en-
glyshe by Thomas
Paynell, which
booke is amē-
ded, aug-
mented, and diligent-
ly imprynted.

1557



THE PREFACE.

TO the Ryght excellent and
honorabie Wyllyam Paulet, of the
order of the garter, knyght lord. S.
John Erie of Wilthier, Mar-
ques of Winchester, & lorde
Treasurour of Englad,
Thomas Paynel,
sendeth gre-
tyng.



DEadyng of olde auc-
tours and stozies my
most honorabie lorde
I fynde that men in
tyme paste were of longer lyfe,
and of moze prosperous helthe:
than they are now a dayes.
Whiche thinge as it greued me,
soo in maner it enforced me, to
seke the cause of this sodeyne &
strange alteration. For why, it
is wrytten, *¶* Adā liued. ix. c. xxx. Gen. v.
yere. The Sybys of Cumans
* . ii. liued,

THE PREFACE.

liued. iiii. C. winters: ffeſtoz. iiii.
 C. wynters: Arganton kyng of
 Cartelles. iiii. C. yeres: And Ga
 len that famous doctour a. C.
 and. xl. yeres. but nowe a daies,
 alas, yf a man may appzoch to.
 xl. or. lx. yeres, men repute hym
 happye and fortunate. But yet
 howe manye come therto: To
 ſerche and gyue the verry true
 reſon herof paſſeth my ſmall ca-
 pacite: without I may ſaie it be
 bycauſe we fulfyll not the com-
 mādementes of almighty god,
 whyche to wel wyllynge perſons
 are verry lyght and of no burdē.
 For oure lorde ſaieth. Mi pocke
 is ſweete, and my bourden lyght
 to be borne. Sayth not the pro-
 phet Dauid that who ſo feareth
 god, and walketh in his wayes
 and

Mat. xi
 Pfal. cc.
 xxvii.

THE PREFACE.

and preceptes, shall se his childrens children. And Salomon saythe. O my chyldren, forgette not my preceptes and lawes, for they shall kepe you and prolong your dayes and yeres. And I wyll, saythe our lord god by Dauid, lengthen his dayes.

Pro.iii.

Psa. xc.

Than may not this be a reasonable cause of this our thorte & wretched lyfe? Truly I suppose it be by our myssyuyng and fylthy synne: whiche beyng so abominable and soo horrible, is at sometime the verye cause of corporalle infirmite, & of thorte lyfe. Sayde not our lord, the phisitian of all phisitions, vnto the sycke man: Nowe I haue healed the, departe thou frome hens, and loke thou synne no-

Ca. quia infirmitas dependet et remiss.

Ioan.v.

*.iii.

more

THE PREFACE.

Eccl. xxx
vii.

more, lest a worse harme happen vppon the: Or whether shal I saye, that it chaunceth by our mysse dyete: and to moch surfettinge: Truelye, y^e prouerbe sayeth, that there dye many mo by surfette, than by the sword.

Accordyng wherto the wyse mā sayeth, Surfette sleethe manye a one: and temperance proulongethe the lyfe. Surfette and diuersytes of meates and drynkes, lettynge and corruptynge the digestion, febleth man, and very ofte causeth this shortenes of lyfe. What other thyng but mysse diete caused Ptolomeus Philadelphus to be so miserably and peynefullye vexed wyth the goutte, and soo as it is wyrtten, that nothyng coude releasse
his

Plini. l.
yii.

THE PREFACE.

his peyne, sauing deathe : what caused Antipater, and that noble man Mecenas, to be continually vexed with the feuer, but ill diete : What other thing infected Aristarcus with the dropsey but yll dyete : Yll dyete (as we thinkethe) is chiefe cause of all dangerous and intollerable diseases, and of the shortenes of mans life. Than it muste nedes folowe, that a temperate and a moderate diete prolōgethe mā's lyfe, and sauethe hym from all suche peynefull dysseases.

And therfore Asclepiades that noble phisition, professed, There are. v. necessary thynges to conserue and prolonge mans prosperite, and helth: that is, abstinence from meate, abstinēce frō

v. necessary
thynges
in the re-
gimēt of
helthe.

*.iiii.

wyne,

THE PREFACE.

wyne, rubbynge of the body, exercise, and digestion. O howe holosome is it than to vse good diete, too lyue temperately, too escheue excesse of meates and drinckes. Yea howe greatly are we Englyssh men bounde to the maysters of the vniuersite of Salerne. Salerne (salerne is in y realme of Naples) whiche vouchsafed in our behalfe to compile this soo necessarye, and so holosome a booke: But what auaylethe it, to haue golde or abundance of ryches, yf one can not vse it: What helpeth costely medicines, if one receyue them not: So what profytethe vs a booke, be it neuer so expedient and frutefulle, yf we vnderstande it not: wherfore I, consyderynge the fruyte that myght

THE PREFACE.

myght come of this boke, yf it were translated into the english tonge (for why, euerye man vnderstandethe not the latyne) I thoughte it were very expedient at sometymes, for the welthe of vnlerned persons, to busye my selfe therin. For lerned persons, and suche as haue great experience, nede no instructions to diete them selfe, nor to conserue their helth. Yet if suche other wyse and discrete persons, as is your lordshyppe, by chaunce rede this boke: they maye parauenture finde that shal please them, & that besydes theyr owne diete and custome of lyuyng, shal be for theyr corporall welfare and good helthe. I wyll not, nor it becomethe me not, to exhorte
your

THE PREFACE.

your lordshyp with let of other
your great busynesses, to rede
this my poore translation: but if
perchaunce at your leysoure
ye rede it, I humblye desyre
I praye your lordeshype
to rede it with forgyue
nes: And to accepte
the same as it is
worthye.

¶



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	Bay

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†. y.	Fyue

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†.ij.

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Jence	

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†.liij.

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Must	

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THE TABLE.

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FINIS.

**Here beginneth this ryght Fol. i.
fruteful and very necessary
boke called the Regi-
ment of helth.**



Anglorū regi scripsit
schola tota Salerni.
Si vis incolūmē, si
vis te reddere sanū.
Curas tolle graues.
iraſci crede prophanum.
Parce mero. cenato parum. non fit
tibi vanum.
Surgere poſt epulas. ſomnum fuge
meridianum.
Non mictum retine. non comprime
fortiter anum.
Hec bene ſi ſerues, tu longo tem-
pore viues.

This ryghte fratefull and neceſſa-
ry boke, was compyled at the in-
ſtaunce and for the ble of the moſte
noble and victorizous kyng of Eng-
lande, and of Fraunce, by al the doc-
tours in phiſike of y^e vniuerſite of Sa-
lerne, to the entēt man ſhould knowe
how to kepe his body in good health.

B. j.

The

* Robert
Son of W. 1.
but he hap-
pend never
to be King.

THE REGEMENT

The author in the beginnyng of this booke teacheth. viii. general doctrines, the whiche hereafter be specified and also declared at length. The first doctrine is that he that desireth health of body, must eschewe and auoide great charges, thought and care. For thought dzyeth vp mans body, hurting and leauyng the spirites in desolation and comfortles: whiche so left and full of heuines dzyeth vp the bones. In this doctrine be comprehended melancolines and heuines, the whyche greatly hurt the body: for by their operacion y body wareth leane and colde, the harte shynketh vp, the witte & vnderstandyng wareth dulle, the reason is troubled, and the memorie vtterly marred. Yet neuertheles, it is very expedient for fatte and cosyfe folke, to be somtyme pensyue and heuy, that thereby they may moderate the ranke heate of their spirites, & make their bodies leaner and moze sclender. The seconde doctrine is to eschewe anger. For anger in lyke manner dzyeth vp the body, & excessiuely chaufeth and inflameth the meembres.

And

And to great heate, as Auicen sayeth Aui. dist
 drieth vp mans body. Secondly an^r i. cap. i.
 ger hurteth thzough heatyng and in- doc.iii,
 flampyng of mans harte, and it letteth
 also the operacions of reason. Some
 there be that naturally, eyther by lyc-
 kenes oz chaunce of popson, are cold:
 foz suche folke to be angry is very ne-
 cessary foz their bodely health, that
 their naturall heate by suche meanes
 may be styzed vp, gotten, and kepte.
 The thirde doctrine is to eate & drinke
 soberly: foz eating and drynkyng ex-
 cessiuely, causeth vs to be vnlusty,
 drousy, and slouthfull, hurtynge and
 infeblyng the stomake. Many other
 inconueniences, as Auicen saith, gro
 weth and chanceth thzough excelle of
 meates & drinkes, as hereafter shalbe
 declared. The fourth doctrine is to
 make a lyght supper. Foz to muche
 meate taken at nyght, causeth and en-
 gendzeth gnawynge and payne in the
 bealy, vnquietnes, let of natural rest,
 and other greses, whiche we fele & see
 by experience the whiche hereafter
 shalbe moze pleynty declared. The v.
 doctrine is to walke after meate. Foz

Aui. cap
 de vino
 et aqua.

THE REGIMENT

Aui. dist
xix. li. iiii
ca. de dit
ficultate
mingēdi

therby the meat discendeth to the bot-
tom of the stomake, wher (as Auicen
saith) resteth the vertue of digestion.
For the mouthe of the stomake desir-
eth fode, & maketh digestiō. The first
doctrine is to eschew slepe incontinet
after meat, which causeth health and
auoydeth diuers infirmities, as it is
after shewed in these verses: Febris
pigrities. &c. The seventh doctrine
is to make water as ofte as nedeth:
For who that kepeth or holdeth his
water longer than nature requireth,
shall auoyde it with great payne, and
so it may chaunce that death shall fo-
lowe, as Auicen sayeth. Also to kepe
the dregges and superfluite of mans
fode longer than nature requireth,
ingendzeth many inconueniences in
the body. For the lyuer and baynes
called meseriakes, drie vp, for y^e moste
parte, the humours of the forsayd su-
perfluite, and so they be made harde &
can not be auoyded, and thus causeth
opilations in the guttes and ventosi-
ties, and so it may chaunce, it bredeth
impostumes: as after shalbe shewed.
The eyght doctrine is, that one doing
his

his elemēt and auoyding the ordeurs
and filth of the body, shuld not moche
force and constrayne his fundement:
for so doyng the emerardes & fistule
shal greue hym, and the fundement
many times is misordred & thrust out
of his propre and natural place. Fi-
nally chauctor sayth, that who so wil
obserue the forsayde doctrines, shall
lyue longe in good healthe and pros-
perite.

Si tibi deficient medici, medici
tibi fiant

Hec tria, mens leta, requies,
moderata dieta.

Here are taught thre generall re-
medies to conserue in helthe all crea-
tures, and specially noble men. The
fyyste is to liue ioyfully: for ioye and
myrth causeth man to be yonge and
lustye. By moderate ioye and myrthe
youth is conserued, naturalle vertue
comforted, the witte sharped, & therbi
man is moze prompte, quicke, and of
abylite to do all good and honest ope-
rations. For it is not said without a
cause, that our ioy and mirth must be

B.ij.

moderate

THE REGIMENT

moderate. For whan it is without measure, it engendzeth dethe bothe bodily and gostlye. This moderate ioy is mosse conuenient for them that haue moche care & trouble. Whiche ioy may be gotte by y^e vse of delicate meates and drinckes, by auoydinge of such thinges as engendre melancoly. And also, as Auicen saith in his. xi. boke & chap. of failinge of mans hart, by dwellynge & accompanieng amōg our frendes. The. ii. Remedy is tranquillitie of mynde, of vnderstandyng, & of thoughte. For noble mē thozughe theyz great busynes and charges, are moche moze greued and troubled thā other meane parsonnes. Great carke of mynde and vnderstandyng distroiethe the natural reste of man, whiche is most expedient for noble men: for they most commonly are naturally dry and colerike: & therfore for them rest and quiet is ryght profitable and conuenient. The. iij. remedy is moderate diete, that is to eate and drinke moderately. And after shall be declared, what inconueniēces grow thzough excellence of meates and drinckes.

Lumina

OF HEALTH.

Fo.iiii.

Lumina mane manus surgens
gelida lauit unda.

Hac illac modicū pergat. mo-
dicum sua membra,

Extendat. crinem pectat. den-
tes fricet. ista,

Confortant cerebrum, confor-
tant cetera membra.

Lote cale, sta, pasce, uel infri-
gisce minuse.

Here are declared. vi. doctrynes, whi-
che comforte mannes bzayne, and the
other membes of the bodye. The fyr-
ste, is whan we ryse in the mornynge
early to washe our eyes, wyth clere
colde water. The eyes wolde be was-
shed to clense awaye the ordure and
filthines that haue in the bzies of the.

And Auicen saythe, y the souerainste
thinge to mundifie and clense, and to
make sharpe of sight the eyes, is to
open them, & so to put and plunge the
in clere water. And ayene he saith,
that to bathe and plunge the eyes in
clere water, and therin to open them,
conforteth and conseruenth the sight
and specialli of yonge folke. The rea-

Aui. dist
xiii. li. iii
ca. de cō
serua.

oculorū.
Idē dist.
iii. cap.
dede. v.

B. iij.

son

THE REGIMENT

son why the eyes muste be closed with colde water, is by cause euery thinge must be conserued by that that is like
 Galen. li. it. For Galen saith, that hotte bodies
 iii. de re. haue nede of hotte medicynes, & colde
 bodies of colde medicines. Considering
 than that mans eyes be colde of nature: hit standeth with reson, that they
 shuld be washed with cold water and
 not with hotte. The. ii. doctrine is to
 washe our hādes whan we rise in the
 mornynge, for they be instrumentes
 ordeined to kepe and to mūdifie these
 membes, by the whiche the superfluites
 of the bzayne be expelled and auoyded,
 as by the nostrils, the eyes, the eares,
 and other naturall cunditis. And therefore
 the handes specially ought to be washed
 with colde water for the washing of the
 handes with hot water engendzeth
 wormes in the bealy: and specially to
 washe them in hotte water incontinent
 after meate, as Auicen sayth. For the
 wasshynge of the hādes in hote water
 incontinent after meate, draweth the
 inwarde & natural heate of mā to y
 exterior parties, & so the digestion is
 vnperfect, the which

Aui. dist
 xvi. li. iii
 tra. v. ca.
 de lūbri.

which vnperfet digestion is the principal cause that woꝛmes be engedꝛed
 The thyꝛd doctrine is to roome a litel
 hither and thither, whā we are risen
 frome reſte, that ſo the ſuperfluties
 of the ſtomake, guttes, and lyuer, as
 the groſſe mater of the brine, may the
 moꝛe ſpedily be thruſt vnder. The.
 iiij. doctrine is competētly after reſte
 oꝛ ſlepe to extend and ſtretch out our
 handes, fete, and other lymmes, that
 the liuely ſpiritis may come to the be-
 ter parties of the body, and ſo cauſe
 the ſpirtes of the bꝛayne to be moꝛe
 quicke & ſubtile. The.v. doctrine is to
 combe our heed in the moꝛninge, that
 the pꝛes of y heed may be opened to
 auoyde ſuch vapours as yet by ſlepe
 are not conſumed: & alſo to quicken the
 ſpirtes of y bꝛaine. Farthermoꝛe to
 cōbe y heed is very holsome, & ſpecial-
 ly foꝛ aged men. And Auicen ſaith, y
 to cōbe the heed is holsome, ſpecially
 foꝛ olde mē. Therfoꝛe one ſhulde day-
 ly and ofte combe his heed. Foꝛ ofte
 combinge dꝛaweth vp the vapours to
 the ſuperioꝛ parties, and ſo deuiderth
 them from the eies. The.vi. doctrine

is

Au. diſt.
 iii.li. iiii
 cap. de
 debili.
 viſus.

THE REGEMENT

is to walsh & purge y^e teethe. For the filthines of y^e teethe causethe y^e bzethe to stink. And of the filthines of the teeth groweth certeine vapours, that greatly anoye and hurt the bzayne. Farthermoze the filthines of y^e teethe myngled with the meate, causethe the meate to coꝛrupt and putryfye in the stomacke. Auicenna enstructeth and techeth vs howe we may kepe the teth from ache and stynche. That is to walsh y^e mouthe with wyne & wyse a monethe: but to make the bzethe swete, it muste be boyled with y^e rote of spurge, who so euer vseth the forsayde decoction and medycyne shall neuer haue the toothe ache. In the laste verse are certayne generall rules: The fyrst is that after we haue washed & bathed our selues, we must kepe vs warme. For thā the cundites of y^e bodye, y^e is the pōzes, ben opē: by the whiche colde wyl perce in to the body, and engēdre in vs diuers diseases. The. ii. is that after we haue dynded oꝛ taken our repaste, we muste for a whyle stande bp ryght, that so the meate may discende downe to the bottum

Aui. dist
Vii.li.iii
cap. de
cōdent.

bottom of the stomake, and than to walke a litel softly: for hasty mouing driueth natural hete frō the interioz partis to the outwarde, and causeth pl digestion. The.iii. is, that one of colde complexion shulde not warme him selfe too sodainli, but by litel and lytell, for sodayne change hurteth nature: as Galen saythe in the glose of this canon, Secundum multum et repente. &c. All strōge thynges and of extreme nature corrupt the bodye.

Sit breuis aut nullus tibi somnus meridianus.

Febris, pigrities, capitis dolor, atque catarrus.

Hec tibi proueniunt ex somno meridiano.

Here he teacheth, that.iiii. inconueniences are ingēdzed by the slepinge at after none: Fyrst the after none slepe causeth and ingendzeth feuers by rayson of opilatiōs. For the natural hete and spirite of mā by day draweth to the outward parties of the body, and therfore digestiō by day is but feble: But whā the natural heate
and

THE REGIMENT

Aui. dist
i. li. iiii.
cap. de
putri.

The cau.
of heed
ache.

and spiritis of man dzawe to the in
warde parties of y bodi: thā thzoughe
theyz motion the naturall heate is
stered vp, and therfoze y nyght is the
very season of perfit digestiō, and the
vndigested & rawe humours are the
cause of opilations, whiche opilatiōs
engendze feuers, as Auicē saith. Se-
cōdly, the after none slepe causeth mā
to be slouthful in his operatiōs & bu-
sines, by the resō afozesaid, for grosse
humours & vndigested cause mā's spiri-
tes slowely to moue the bodi. For as a
subtile quicke spirite causeth lightnes
of bodi, so a lumpishe or a heui spirite
causeth a sluggish body. Thirdly, the
after none slepe engēdzeeth heed ache.
For the gros & vndigested meate y re-
mayneth in the stomake doth lyft vp
to the bzaine gros vapours, y whiche
trouble & greue it. And of very conse-
quens, if vapours of grosse matter be
stered vp & caused, they must also be
gros. For Galen saith in the glose of
this aphorisme, Qui crescunt. &c.
that it muste nedes folowe, that all
thinges be lyke those thynges, of
whom they be engendzed. The
fourth

fourth inconuenience is the pose and reume. Reumes be humours that runne from one membre to an other, and as they runne to diuers partes of the body, so they haue dyuers names. For whan the reume cometh to the lyghtes, they be called Catarri: and whan they runne to the chekes, they be called branchus: and whan they runne to the nose, they are called corizam: as it appeareth in these verses:

Si fluit ad pectus, dicatur reu-
ma catarrus,

Ad fauces branchus, ad nares
dico corizam.

But besides the reasons of the diseases before rehearsed, there be many other reasons, and more effectual. The cause of the first inconuenience that is of feuers, whiche sometyme are called putrified feuers, and sometyme feuers effimeras. A feuer effimere is engendred of vapours and smudge fumes, kept and retayned after the after noone slepe, the whiche abstaynyng from slepe is wonte to consume.

The di-
uersite of
feuers.

A feuer ef-
fimeras
is a daily
feuer.

Galen

THE REGEMENT

Galen de Galen sayeth, that these feuers efflu
arte cura meras come throught fayntnesse, dō
tiua ad kennes, angre, furiousenes, inward
Glauc. i. sorowe, and other vehement cares of
 the mynde: and the feuers that come
 by inflammation of the pzeney mem
 bres are of the same kynde. These fe
 uers be soone cured, as by baynyng
 and customable diete. The putrified
 feuer is engendred of the humidites
 in man vndigested, and augmented
 by the after none slepe. Galen sayth, y
 feuers engendred of corruption of hu
 mours are called putrified feuers.
Gal. de The seconde inconuenience that is to
arte cura be slowe in operation and mocions,
tiua ad chaunceth by reason that by the after
Glauc. i. noone slepe the humidites, and fumes
 in man are reteyned about the mus
 kys, beynes, and ioyntes, & eke cau
 seth the forsayd membes to be asto
 nied and a slepe, and therfore the bo
 dy after dynner is slowe, and heuy in
 operacions. The thyrde inconueniēce
 (that is the head ache) commeth, as is
 befoze declared in the seconde incon
 uenience: that is to saye, by the humi
 dities and vapours reteined in the bo
 dy,

by, through slepe and rest, whiche by
 suche meanes are troubled and mo-
 ued towarde the bryne, and so cause
 the head ache. The .iiij. incōueniēce,
 that is the catarr, signifyng all ma-
 ner of reumes, chanceth to man and
 greatly greueth hym, thorough va-
 pours and fumes, whiche are wont
 to be dissolued and consumed by wat-
 che, and by reason of slepe they drawe
 to the inwarde partes of man, and
 fume bpwarde towarde the bryne:
 whiche fumes ingrossed by colde, re-
 tourne to y lowe partes caterrisans
 of mans body. Auicēn allegeth many
 other incōueniēces and diseases en-
 gendred of the after noone slepe. The
 first disease is the gout and palsey, the
 whiche greue vs, by reason that the
 humidites, that are wont to be dzyed
 by and consumed by the heate of the
 sunne and by watche, dooe remayne
 styll in the body. The seconde is the
 couloz, and corruption of the face,
 through the warrishe humidites, like
 vnto mans bryne myngled with the
 bloudde, whiche warrishe humidi-
 tes are wont to be wasted and consu-
 med

Aui. dist
 xiii. lib. i
 doc. ii.
 cap. ix.

THE REGIMENT

med by watche, and by reason of sleppng, they ascende with the bloud toward the brayne and the face, and so they cause the face to swelle & to waxe pale. The thyrde inconuenience, is that after noone slepe, ingendzeth the splene, and that by the keepng in of y grosse melancoly humoꝝ by the daye rest. For as watche with the heate of the day (whiche doth open) geueth moꝝyng and way to melancoly humoꝝ by the strayte cundites of the body: so the daye slepe letteth & destroyeth the passages and propre wayes of them: and specially it destroyeth and stoppeth the cundites that come from the splene to the mouthe of the stomake, that are ordeyned to prouoke mans appetite, by whiche cundites al melancoly superfluites are wonte commonly to be clarified. The fourth hurte is that the after noone slepe mollifieth the beynes, because that the humidities the whiche are wont to be dissolved by the day watche, can not be restored, whiche so remaynyng in mas body, do dꝛye by the beines. The fifth inconuenience is, that man by reason
of

of rest or slepe, loseth his appetyte, for
lacke of resolution of the humours:
whiche resolution is chiefe and prin-
cypall cause of the appetyte. An other
reason is, that the replenyshyng and
filling of the stomake with fumes and
humidites mollifieth and shutteth the
mouthe thereof. The first inconue-
nience that after noone slepe doth en-
gendze is inipostumes, by meanes of
humidites encreased by the day slepe,
the whiche drawe to one membre or
other, and so cause it to swelle. Anti-
cen sayeth that besydes all these fore-
sayde, there be two other speciall cau-
ses that proue the after noone slepe to
be hurtfull. The firste is, that the day
rest is soone corrupted, because the
heate of the day draweth the corporall
heate to the exterior partes of man:
but the nyght rest doth clene contra-
rie: for it draweth the corporall heate
of man towarde the inward partes.
Of the whiche two motions there is
engendred a violent motion that di-
sturbeth nature. And therefore they
that wyll sleepe and reste them by
daye, are counsayled to slepe in darke
C. j. places

THE REGIMENT

places and in shadowe. The seconde cause is that the day rest maketh a mā vnlusty, dꝛousy, and as halfe aserde, & that by the chaungyng of nature frō his olde custome, that is frō digestion of his meate: yet notwithstandinge that the after noone rest or slepe is generally dispꝛysed, and the nyght rest greatly commended and pꝛayled, yet the slepe that is taken in the morning thꝛe houres before the sunne rysyng, and thꝛe houres after the sunne risen, is not to be dispꝛayled: As Hippocrates sayth in his seconde booke of pꝛonost. Slepe conuenient and naturall takē by nyght or by day is allowable, and contrary is hurtful: but the morning slepe of all the day, is lest worthy dispꝛyse. And all be it the day slepe and at after noone, are fozbydden by olde fathers and doctours, yet foz all that, nowe adayes sleepe taken in the daye tyme, is not greatly to be blamed, specially as Bartrutius sayth, if these fyue condicions therein be diligently obserued. The first is, if it be customably vsed. The seconde is that it be not taken immediatly after dyner.

ner. The thyꝛde is, that one slepe not with his head lyng lowe. The.iiii. is not to slepe to long. The.v. not to be waked sodaynly & fearfully, but with good moderation.

Quatuor ex vento veniunt in vētre retento.

Spasmus, hidrops, colica, vertigo quatuor ista.

Here are declared.iiii. incōueniēces or diseases that come by long holding of wynde in mans body. The firste is called the crampe. The ventosities of the body, runne oft amōg the ioyntes and veines, & filleth thē with wynde. Of the which filling cometh retraction and wꝛynklyng together of y veines. And Auicē saith, that the crampe is a disease that lieth in the veynes, by the whiche the membes of manne moue and extēde them selfe. This crampe is diuers, one is caused by replenyshynge, whereby the membre is made shor̄te and great, and wꝛynkelyng to gether lyke leather, or a harpe strynge, thozough the matter replenyshynge the membes.

Auic. di.
ii.

C. v.

This

THE REGIMENT

This maner of crampe commeth so
dauily. There is another kynde of
crampe, muche lyke a taboret, which
inforceth the membre after his length
and largenes to crompt to gether
lyke parchement caste in the fyre.

This maner of crampe cometh slow-
ly. The seconde inconuenience is cal-
led the dropsy, a materiall disease en-
gendred of a very colde matter, which
entreth and enflateth the membres or
places of a mannes body, in whiche
is the regiment, that is the digestion
of meates and humors, as in the sto-
make, the lyuer, and the boyde places
about the bealy. For dropsye neuer
engendreth, but whan the lyuer is
corrupt by reason of the bloudde.

There be thre species of dropsie, Ipo-
sarca, Ascides, and Tympanites: and
of the tympany this two inconueni-
ces are vnderstande. A tympany (as
saith maister Bartruce) is engendred
of an yll complexion, by coldenes of
the stomake and lyuer, whiche wyll
not suffre mans drynke or meate to
be conuerted in to good humors, but
tourneth the in to ventosities, whiche
yf

yf they be auoyded by belchyng, by
 swette or other wyse, they wyl stoppe
 the wayes of voydaunce. Also these
 ventosities gether together betwene
 the places of the bealy called mirac,
 and siphar, and there they engendze
 the dropfy. The thirde inconuenience
 is called the colyke, a perillous and a
 paynfull disease, it is engendzed in a
 gutte named colon. Lyke as the dis-
 ease called ilica, is engendzed in one
 of the guttes called ylion. And these
 two diseases are engendzed by vento-
 sities closed in the guttes. The fourth
 inconuenience and disease is the head
 ache called vertigo, the which maketh
 a man to wene that the woorld tur-
 neth: the ventosities whiche drawe to
 the brayne and myre them with the
 lyuely spirites, cause the sayde disease
 called vertigo, whiche as the name de-
 clareth is a turning or a swymmyng
 in the head: and as Galen sayth, they
 that haue the sayd infirmite, are sone
 astonied, and with a lytell tournyng
 about they fal downe. And Auiscen re-
 herseth these inconueniences with o-
 ther, & he sayth, that ventosities kept

C.ij.

long,

Gal. de
 locis aff.
 cap. viii.
 Aui. dist
 xvi.

THE REGIMENT

long, cause and engēdze the colike, by reason they assende and gether together, febllyshyng the guttes. And somtyme they engendze the dꝛoply, & somtyme darkenes of syght, and somtime the megrinie, and somtime the falling euell, and sometime it runneth vnto y ioyntes and causeth the crampe.

Ex magna cena stomacho fit
maxima pena,
Vt sit nocte lenis, sit tibi cena
breuis.

Here we be taught to make a lyght souper. For to muche meate letteth mans naturall rest, and causeth anguysh and gnawynge in the bealve, and causeth the face to bꝛeake oute: and maketh one to haue a heuy head in the moꝛning, & an vnsauery mouth. Here this questio cometh wel to purpose: Whether a man shoulde eate moze at dyner or at supper? For diffinicion hereof, it is to be noted: that after the quantitie of the body moze or lesse, meate is conuenient at souper, or at dyner. For eyther the bodys be hole and sounde, or els sicke. If they be

be sicke, eyther they inclyne to materiall sickenes or to vnmatterall: If the sickenes be not caused thorough some humour, one may eate the more at soupper, because in suche sicknesses, nature onely endeuereth to digest the meat. If the sickenes be materiall, one may eate the more at dinner, as it is declared in the fourth treatise in the. v. chap. of the curation of falling sickness on this wyse: He that can not be suffised w one meale in a day, because he is otherwyle accustomed, he must deuyde his meate into thre partes, & eate two partes at dinner, and the other part after temperate exercise at supper. The reason hereof is this, at suche season the feeble nature hath helpe by the naturall heate of the sunne to digest, and the superfluities therby are more resolued, wherfoze the refectiō shuld be larger at dinner thā at supper. And moreouer because the heate of the day, which causeth digestion, ioyneth with the naturall heate of mannes body, there are by daye two sondre heates to helpe digestion: but it is not so in the night.

C. liij.

Like

THE REGIMENT

Like wylse nature endeuereth her by nyght to digest the superfluities. And therefore she shoulde not be hyndred with the digesting of to much meate. And though it be so that the naturall heate of man is in many thinges fortified in the nyght, as by retraction of the spirites and reduction of slepe: yet that selfe heate can not digeste two diuers thynges, as the meate, & the superfluities. Than it foloweth that suche folke shoulde eate lesse at souper thā at diner. If y^e bodies of suche folke seme hole, or els if they be very hole, strong and without any sensibillite of superfluities, auoidyng all thzough their vigour and strength, as mighty bygge men: suche may eate moze at souper. For the nature of these bodies labour onely by nyght to digeste the meate receyued: and not to rype the superfluities, for in a maner they haue none. Also they labour only to fortifie their bodies, which wareth moze stronger by nyght than by daye: because the bloud & corpozall spirites be engēdred by night in a moze quātitie, & better deuided thzough out y^e body.

If the bodies be not greatly disposed to helthe, as is reherſed, but are diſpoſed to be lyghtly ſicke: Than whether they trauayle and labour ſoze continually wyth theyꝝ armes and handis oꝛ not, hit is beſte they eate moze at dyner than at ſupper. For meate is not onely taken to noꝛiſhe & reſtoze the body: but alſo to make moyſte, and to ouer ſpꝛynkylle and water the meꝑꝛes that thꝛough great labour and trauayle they ware not dꝛye, and lyke wyſe to withſtande the diſſolution of naturalle heate. For ſuche trauayle and labour lettethe not their true diſteſtion. For we ſe by experience, y they eate twyſe oꝛ thꝛiſe in a day with good appetite, & good diſteſtion. If the bodies be not apte noꝛ diſpoſed to labour continuallye, as the bodies afoze reherſed, hyt may chaunce two wayes: For eyther they labour verie ſoze, but not cōtinually, oꝛ elles they labour febly, wher by ſupꝛfluities encrease. They that trauayle moche, as in ridinge oꝛ goynge about theyꝝ woꝛldly buſynes, ſhulde eate moze at ſoupper than at dyner: bicauſe

THE REGIMENT

bicause the vnaccustomed great tra-
uayle wolde not suffre the meate ta-
ken at dyner to digest, but doth cor-
rupt it. Mea and further thzough su-
perfluous motion the natural hete is
dissolued and spzed in euery membre
of the body, whiche in the nyght dra-
weth to y inward partis of the body,
and is the pzincipall cause of good di-
gestiō. And therfoze a good and a lar-
ge supper is moze expediēte foz them
than a large diner. Also the same per-
sons were not bzought vp before this
season in suche great trauayle: and
therfoze their bodyes are ful of humi-
dities: whiche lyttel meate at dyner
may resiste the resolutions caused by
great motions and trauayle. But in
case they trauayle lyttelle and easely
by the waye, to eate moze at dyner
than at soupper is best: as it is decla-
red in sicke bodyes, foz they most cō-
monly are feble bothe of complection
and of digestion, and the heate & light
of the sonne dothe comfozte theyr na-
tural heate and spirites. Also the rea-
son herof is this, the corporall cundi-
tes and passages by daye are open:
wherfoze

wherfoze the superfluites of the body
 are sooner expelled by daye than by
 nyghte. Farther they ought to eate
 but lytel meate by night, for than na-
 ture is greatly occupied to dygeste
 rawe humours, the which slepe must
 digest and bying to good point. And
 though the digestion to digest & great
 repletions of meates, and the super-
 fluous humours be holpe by y night:
 Yet neuer thelesse, the strengthinge
 therof is not sufficient to digest great
 repletions of meates, & also supfluous.
 humours And witteth wel, y custome
 in eatinge moche or lytel at diner or
 souper, ought to be regarded & kepte.
 For custome is good and necessarie
 both for helth of the body, and to cure
 sickenes: as Galen saith, For sodaine
 change of custome is very hurtfull, &
 specially for old folkes. For nature
 can not beare nor yet suffre sodeyne
 mutatio. But as Galē saith y altera-
 tion y is done by lytell & lytell is sure
 inough. And th^o it is wel proued y we
 ought to eate more at diner thā at sup-
 per & y bicause sickenneses are most cō-
 mōly materialles, yet for al y, if a mā
 coulde

Galen. li
 ix. de
 morbis
 curād is.

Galē. in
 secundo
 aphor.
 Hippoc.

THE REGIMENT

colude be contented with one repast
in a daye, it were better to take it at
soupper thā at diner, so that he be not
diseled in the eies, or in the bzaine: for
than it were better to take it at diner,
than at soupper. For the repletion of
the soupper, hurte th soze the bzaine
and the eies. And witteth well that
not onely the repletion of the soupper
hurte the stomake, but also all ma-
ner of other repletions. For they in-
gendze opilations, feuers, putrifac-
tiōs, the lepre, & vndigested humours
And Auicen sayth, that all maner of
repletions hurte the stomake, nor
the great eater by repletion augmen-
teth not his body, for he digesteth not
his meate: but he that eateth the mode-
rately, hath alwayes some appetite,
and increaseth his body, for he di-
gesteth well his meate. Therfore we
ought to take good hede, we hurt not
our stomake by ouer moche repletiō,
nor that we make not our selfe pour-
cy and the pulse to beate moze behe-
mently. In like maner repletion that
ingendzeth lothynge of meate, ought
pzyncipally to be eschewed, but spe-
cially

Aui. dist
iii. li. iii.
cap. de
his que
nocēt sto-
macho.

cially whan it cometh of y^el meates.

For if it come by y^el meates, hit ingendzeth the payne in the ioyntes, in the raynes, in the lyuer and the gowte, and generally all other fleumatyke diseases. And if it come by cleane meates: it ingendzeth sharpe feuers and hotte impostumes. It foloweth than that this repletion must be eschewed aboue all other thynges. For as Galē in. i. apho. len sayth, ouer moche repletion pzecendeth stranglinge o^r sodaine dethe. hip.

Secondly we must take hede we ouerfylle not our stomakes and bitterly distroye our appetite, but we must kepe some appetite: and in especyall they that haue a stronge and a good appetite. Some ther be that haue a feble appetite, & these oughte to eat moze than they^r appetite requirith.

Tu nunquam comedas, stomas-
chum nisi noueris ante

Purgatum uacuūque cibo, quē
sumpseris ante,

Ex desiderio poteris congno-
scere certo,

Hec tria sunt signa subtilis in
ore dieta.

Here

THE REGIMENT

Here are certeyne cōmandementes,
the whiche he that desireth his helth,
muste of necessitie obserue and kepe
more dily than eate or drynke. The
fyyste is, he shoulde eate no maner of
metes without his stomake be nete,
& purged of all y^el humours, by vomit
or other conuenient wayes. For if a
man receyue meate in to his stomake
in the whiche are corrupte humours
they wyll myngle them selfe togeder,
and cause the meate newly eaten to
corrupte. The seconde is to eate no
more tyll the fyyste meate that is ea-
ten be digested and auoyded out of the
stomake. For there is nothinge more
hurtefull to mans bodye, than to re-
ceyue meate, vpon meate, that is but
onely begunne to be digested. For the
meate last taken shall let the dygesty-
on of that that was fyyste eten, and the
digestion of the meate first taken, shall
be first synyshed, whiche departeth to
the lyuer by the veynes called meseri-
akes, and therewith carrieth the meate
laste taken not yet well digested.

Wherof rawe humours, and vndy-
gested be multiplied in mans bodye.

Farther

Farther in the text are put .ii. tokens
 to knowe whan the stomake is boꝛde
 of the meate befoꝛe eaten. The first is
 very hunger. And foꝛ a knowlede her
 of, witteth well that there is .ii. ma-
 ner of hungers, very hunger, and fai-
 ned hunger. Very hunger is descri-
 ued by Galen in this wyse. Very hun-
 ger (sayth he) is whan a man nedeth
 meate: But fayned hunger is an ap-
 petyte to haue meate, though the bo-
 dy haue no neade therof. And as veri
 hunger cometh by contractyon and
 corrugation of the beyne, proceeding
 from the mouthe of the stomake, by
 sugyllatyon of the membes nedynge
 meate, so in lyke wyse feyned hunger
 is wont to be caused of them that con-
 strayne, that they shuld prouoke the
 mouthe of the stomake, the membes
 hauynge no nede of foode, as by colde
 thynge harde oꝛ sharpe. And of this
 signe & secōde pꝛecept pꝛecedēt, Auicē
 saith: No mā ought to eate but after
 he hath a luste, Noꝛ he shulde not ta-
 rie longe therein whan luste pꝛicketh,
 oneles it be a feined lust, as the lust of
 dꝛon.

Galē in.
 apho.
 hip.

Aui. iii. i
 doc. ii.
 ca. de eo
 quo. &c.

THE REGIMENT

Dronkerdes, or suche whose stomakes
abozre the meate. For to endure hun-
ger longe doth fylle the stomake full
of putrified and coꝛrupte humours.
And after in the same chap. he saithe,
that who so euer loue theyꝝ helthe,
shulde neuer eat till they haue a sore
luste, nor tyll theyꝝ stomacke and bp-
parmost entrayles be boyded of the
fyrste foode that they toke. For the
daungerousste thinge that may chaũce
a mans bodye, is to receyue meate

The kno: vpon vndigeste meate. The seconde
wlege of thyng that signifieth true luste or
trulust or very hunger, is skender diete pꝛece-
very hū: dent: that is small sustinauce befoze
gre. taken, for whan hunger foloweth
thervppon, it is very true hunger.

Father moze ye shall vnderstāde, that
to eat moche and of sondꝛe meates
myngled to gether at one repaste or
refection, is woꝛste of all, as fleshe
and fyssh, chakens, and porke, and
after to pꝛolonge the tyme in eatyng
For the firste meate beginneth nowe
to digeste whan the other meates are
serued in to the table: and so y partis
of the meate be vnylyke in digestion:

So

So that the fyrste taken are digested,
 er the lasse that is eate come to the
 middes of theyr digestynge: And this
 causeth that some parties corrupt o-
 ther some. And of this thinge Auicen
 warneth sayenge: There is nothinge
 moze dangerous than to myngle dy-
 uers meates and sustinaunces toge-
 ther, and after to pprolonge the tyme
 in eatinge. For whan the lasse meate
 is receyued, the fyrste is welnere dy-
 gested. Therfore the sayd meates in
 diuers of theyr parties (as thouching
 digestiō) be not like. But yet witteth
 well, that pprolongynge of tyme in ea-
 tynge moderately (as an houre space)
 to chawwe and swalowe our mete wel,
 is allowable, and helpeth moche to
 the conseruation of helth. For good
 chawinge and swalowinge doth be
 as halfe a digestion: And yf chawing
 doth eyther let digestyon oz els doth
 gretly hyndre it. But pprolonginge of
 tyme in eatinge, with talkynge and
 tellyng of tales two oz thre, houres,
 is ryght hurtfulle, and therof are in-
 gendred the diseases befoze reherfed.

Auic. iii.
 i. doc. ii.
 cap. de
 eo. & c.

THE REGIMENT

Perfica, poma, pira, lac, caseus, et
caro falsa.

Et caro ceruina, leporina, capri-
na, bouina,

Hec melancolica sunt, infirmis
inimica.

Here are declared .x. maner of meates
or foodes that ingendre melancoly,
and are vnholosome for sick folkes.

Gal. ii.
aliment.
cap. ix. Of the whiche the fyrste is eatynge
of peches: Wherof Galen sayth, the
iuce of peches, and theyr materpall
substaunce is soone corrupted and vt-
terly vll. Wherfore they ought not
as some say, to be eaten after other
meates. For they swymme aboue, &
soone corrupte. But this oughte to
be mynded, whiche is a commune
thyng, that all that is moyste, App-
perye, and lyghtly goth vnder, shulde
be eaten fyrste, and so shulde peches,
whiche swiftly go to the bottrum of
the stomake, and make waye for the
meates that come after. But whan
they be eaten laste, they both corru-
pte them selfe & also the other meates.
And thus it appereth, that this sayng
ought

sought to be vnderstonde of peaches eaten after other meates. For whan they be eaten before meate, they be good for the stomake, and they mollyfy the bealy, and prouoke the appetite, as Auicen saith: Rype peaches be good for the stomake, and cause the one to haue an appetite to meate And farther he sayth: They ought not to be eaten after other meate, for than they corrupt, but they must be eaten before. Lyke wyse Serapion, in the chapter of Peches, by auctorite of Dioscorides sayth: Rype peches are good for the stomake, & they mollyfy the bealye. But whā they be not rype they make a man costiuē: and whan they be dꝛye they bynde sozer. And a decoction made of dꝛye peches and so dꝛonken, doth let the flowynge of humidites to the stomake & bealye. And þe ponder of peches cast vpo the place where one bledeth, stauncheth the bleeding. And although peches haue these medicinable vertues aforesaid, yet because they ēgeoze putrified humours they be hurtful to sicke folkes, & specially when they be not taken dewly.

Aui.ii.

ca.ca.de

persicis.

To stanch
blouddē.

D.ij.

Peches

THE REGIMENT

Di. li. i.
de medi
mat.

Eatynge
of pearres

Auii. cā
cap. de
pyris.

Peches be colde in the fyrste degre, & moyste in the seconde. Dioscorides saythe, that ripe peches bene holsome bothe for the stomake & bealpe. The seconde thinge is peres or eatynge of peres. The cause is, for pearres, and generailpe all maner of newe & rawe frute, fylle y bludde with water, that boylethe bp in the bodye: And soo pre- pareth and causeth y blod to putrify, & by consequens is hurtefull for sicke folkes. Peres, as Auicen sayth, engedze y colike. But yet pearres aboue al frute make folke fatte. And ther- fore hogges fed with peres, are made fatter than with any other frute. And bycause peres engendze ventosities, and so cause the colyke: therfore they be bled to be eaten with suche frute that breake or auoide ventosities, or elles to withstande the yll operation of these fruites, dzyinke after theym, a draughte of olde wine of good sauour And the sweter sauour that peres haue and the more doulce, the beter they be. And also sod pearres be better thā rawe & they may be sodde w anis sede fenel sede & suger. Dioscorides saith, that

that it is hurtfull to eate peares fastyng. Plinius sayth, it is an heuy meate of al peares, though they be in helth that eate theym. The thyrd thinge is eatinge of apples of whiche as Auicen sayth, to eate often and moche, causeth ache of the sinowes. And also apples haue an yll proper tee, for they engendre ventosities in the secōd digestion, wherfoze they be vnholosome for sicke folkes. And also for lyke cause, as it is before rehersed of peares. And these sayenges touchinge the vnholomenes of peares and apples, ought especially to be vnderstande whan they be rawe, and not whā they be sodde or rosted. And not onely these frutes shulde be eschewed of them that be sicke, but also all other frutes that fyll the bloud with boylunge water, as newe fruite, of whiche the ieuce boileth in a mannes body, as hit were muste or new wine. For ye may se by experience, that the ieuce of newe gethzed fruite boyleth whan hit is put in a vessell, by reason of the heate of the son that remaineth in them after theyr rypynge.

D. iij.

These

Dio. li. i.

de medi
mat.Plini. in
denat.

hist li.

xxiii. ca.

vii.

Au. ii. cā

cap. pri

mo.

THE REGIMENT

Aui, di.
iiii, ca.
de vni-
uersali
cura.

Hip. aph
lac. dare
caput do-
lentibus
Etc.

These newe frutes, throughe boilling
of theyr ieuice cause the blonde to pu-
trifie, although they cōforte a man-
nes bodye with theyr moysture, whā
they be eaten. And for this cause most
specially Auicen forbiddeth them
eatynge of frute, that haue the ague.
For he sayth, that all frutes hurte
theym that haue the ague, throughe
theyr boylunge and cōruptinge in
y stomake. The. iiii. thinge is eatynge
of milke: y cause why eating of milke
is not good, is bycause it is lyghtly
cōrupted, and tournethe vnto fume
or sharpenes in y stomake as in their
stomake speciallye, that are diseased
with putrified feuers: and therfore
they that haue a putrified feuer are
forbydden eatynge of mylke. And as
Hippocrates saith, it is hurteful for
them to eate mylke that haue the heed
ache, for theym whose guttes suspen-
sed, do rumble, and for them that be
very thyrsty. Yet not with standyng
in some diseases Hippocrates sayth,
mylke is agreable: as for them that
haue the risike, the feuer etike, and for
them that be in a consumption.

And

And also hereafter folowynge some
thyng more shall be said whan we
come to Lac ethicis. &c. And al-
though mylke in the forsayde disea-
ses is blamed yet in them that be hole
it is allowable, and that if it be well
digested in the stomacke and lyuer.

And Galen sayth, that mylke well
sodde dothe bothe nozyshe and ingen-
dre good humours. Also milke by rea-
son that it is wattrishe, it washerthe
entrayles, and by reason it is buttry,
it mundifieth, and stryueth agayne
venemous humours, and moysteth
the membres, & alleuiateth the grefes
of the breste, and it dothe mittigate
the thotynge or pickyng of the longes
guttles, raines, Entrayles, and the
bladder, and it is good agaynst pic-
kyng humours in the entrayles.

Farthermoze mylke is good for tem-
perate bodyes, whose stomake is
cleane from coleryke and fleugmaty-
ke humours. For vnto suche folkes
mylke well digested is great noy-
shynge, it engendreth good bloude,
it nouryshe the body, and conue-
nyently moysteth and maketh fayre

D.iiii.

the

Ga.in
aph.hip
lib.v.

THE REGIMENT

the exterioꝝ parties, as Isaac sayth,
in the vniuersall dyetes. And there
also he sayth, by auctoritie of Ruffus,
that they that wil dꝛynke milke must
dꝛynke hit fastynge, and it muste be
dꝛonke hotte frome the cowe: and to
eate nothinge tyll that be digested,
noꝝ one shulde not than labour noꝝ
ster about moche. Yet seldome oꝝ at
no tyme one shulde foꝛbere walking,
but than one muste walke an easye
pace, tyll he perceyue hit be descen-
ded to the bottum of the stomake.
But mylke is vnholosome foꝛ these
bodies y be disfenpered. Foꝛ in hotte
bodys it is soone turned in to cole-
rike fumosite. In suche as be coude,
it tourneth to sharpenes and putri-
faction. Also mylke is vnholosome foꝛ
an vnclene stomake, foꝛ therin hit
corruptethe. Galē saythe, y he knewe
a man, that of the dayly vse of mylke,
had a stōne bredde in the raines of his
backe. And a nother that losse all his
tethe. And some he knewe that vsed to
eate milke cōtinuallī withoute hurte
Pea to some it was moche holosome,
as to an husbād man y lyued aboue a
hundred

Gal. de
sanitate
tuen da
li. v.

hundredth yere, and his moste foode was milke: and another that thought to do likewise, founde it alway hurtfull to hym. Touchyng the choise of mylke, it is to be noted, that meane mylke is to be chosen for nourishment, and not thynne milke, as milke of a camell, or of an asse, nor the moste fatte & grosse is not to be chosen, as mylke of kyne and shepe, wherfore goottes mylke shoulde be chosen. For it is not so watrish as camels mylke, the whiche is not apt to nourish, by reason of humidite, and it maketh a man to laske: Nor it is not so fatte, nor so grosse, nor so full of cruddes and butter, as cowe mylke and shepes mylke is: whiche by reason of their fatnes, stoppe the beynes and engendre venosities, and is more harder of digestion than is requisite in the governance of health. Therfore mylke of a goote, not to nere kyddyng tyme, nor to farre from it, and that goeth in a good pasture, and whan pastures be at the best, shoulde be chosen. The pastures as Galene sayeth, where the beastes go, helpe muche the goodnes

Choise of
mylke.

Gale. de
sanitate
tuenda.
lib. v.

of

THE REGIMENT

**Eatynge
of chese.**

of the mylke. The .v. thyng is eatynge
of chese: and it may be vnderstande of
all sortes of chese, but specially of old
chese. The reason is, because newe
chese is colde, moyste, & of grosse sub-
staunce, and harde of digestion: and
engendreth opilacions and the stone,
and helpeth or cōserueth mans health
(by way of nouryshment) but verpe
lyttell or nothyng. And olde chese is
hote & drie, by reason of the salte ther-
in, it causeth digestiō, but yet of it self
it is harde of digestion, and of small
nouryshment, and hurteth the sto-
make, and dryeth ouer soze, and agre-
eth worse then newe chese. But chese
betwene both, neither newe nor olde,
not so tough, nor so byttell, to harde
nor to soft: to swete nor to sower, not
to salte, nor to full of eies, of good tal-
lege and of good saour whan it is
cutte, whiche tarieth not long in the
stomake, made conueniently of good
mylke, sufficiently oply, is good and
should be chosen afore all other, wher
of after meate we should eate a lyttell
quantite, for muche in quantite, in
waye of nouryshment is vniuersally
yll, and hurteth the stomake, and will

**What
chese is
beste.**

not digest, and engendzeth opilatiōs,
the stoon in the raynes, grosse hu-
mours in the body, and ventosities.

Therefore that chese is onely good
that cometh out of a hygardes hādes.

The syrte thynge is salte meate, dzyed
with salte or smoke, or of what kynde
of beaste so euer it be, it engendzeth
grosse bloude and melancoly, and so
per consequens, it is vnholosome for
sycke folkes: nor it is not holosome for
them that be hole. For as Auicen

sayeth, salte fleshe nouryssheth but lit-
tell, and it is grosse, and engendzeth
yll bloude. The seuenth thynge is
hartes fleshe, whiche lykewyse en-
gendzeth melancoly bloude, as wyte-
nesseth Rasys Alaman. iii. capit. De

animalibus siluestribus et domesti-
cis. The eyght thynge is hare fleshe,
whiche lykewyse engendzeth melan-
coly bloude, as Rasys sayeth in the
place afore alegate: This fleshe engen-
dzeth more melancoly thā any other,
as Galen sayeth. And of this Isaac
in dietis vniuersalibus sayeth, that
hare fleshe shoulde not be eaten as
meate, but onely vsed in medecines.

salt mete.

Gale. de

locis af-

fect. li. iii

Auic. iii.

doct. ii.

cap. xv.

Hartes

fleshe.

Hare

fleshe.

Gale. de

locis af-

fectis. li.

iii.

And

THE REGIMENT

And witteth well, that hare flesh, and hartis, flesh whan they be olde, ought vtterly to be eschewed: yet neuertheless they may be eaten, and they be beste befoze caluyng time, that their dyspenesse may be tempered with the age: And yet they ought to be eschewed except they be fatte. For their drieness is tēpered with their fatnes. The nynthe is gootes flesh. The .x. is ore flesh. For these be melancolye fleshes. For Isaac in die. vniuers. sayth: Gootes flesh and ore flesh be worste, hardest & slowest of digestion, and whan they be digested, they engendze grosse bloud and melancoly. And Auicen in his second canon of gootes flesh sayth: Gootes flesh is not very good, and parchaunce the humour is very yll. And likewise ye shal vnderstande, of gootes flesh & cowes flesh, the whiche are worse than the foresaid fleshes, gootes and ore flesh. For of them Auicen sayth: Cowe flesh, hartis flesh, wylde gootes flesh, & great foules, engendzeth the feuers quarantans. And yet farther he sayth: of cowe flesh, y cowe flesh nourisheth much
and

Gootes
flesh.
Ore flesh

Aui.ii.cā
cap. de
carne.

and engendzeth grosse melācoly, and
melancoly diseales. And he sayth far-
ther, that cowe fleshe engendzeth le-
pre. And of gootes fleshe he sayth, that
it is absolutely yll. And for as muche
as it is towched in the texte, what
fleshes should be eschewed, specially
of foure footed beastes, me semeth it
were cōuenient to shewe, what fleshe
of foure footed beastes ar to be chosen.
And in the choyce of fleshes the phy-
sitians agree not. For Galen and cer-
taine other say. that porke is beste.

Choyse of
fleshe.

Some other, as Auicen, Rasis, and
Auerroys saye, that kyddes fleshe is
best. Yet notwithstanding Auerroys
in the .v. coll. blameth Auicen, becau-
se he sayth porke was best, yet he sayd
it not as though he helde therewith,
but after the christen opinion. Some
other prayse beale aboue all other. A
man may knowe the best fleshe of. iij.
foted beastes, and the goodnes therof
many maner of wayes. First by gret
nouryshyng, whiche thyng betoke-
neth harde digestion, and by the lyke-
nes of mans fleshe: & this wyse porke
is better than any other fleshe, first

for

THE REGIMENT

foz þe likenes vnto māns fleſh, as witneſ
ſeth Galē. iiii. alimētor. wher he ſaith:
That porke is lyke mans fleſhe, may
be knowen, by that that many haue
eaten mans fleſhe in ſtede of porke,
& could not perceiue neither by the ſa-
uour, nor by the taſte, but that it had
bene porke. And Auicen ſayeth: Māns
bloudde and hogges bloudde be lyke
in euery thyng, ſo that there haue
bene, that haue ſolde mans fleſhe in
ſtede of porke, whiche thyng was
not ſpied til a māns finger was founde
among the fleſhe. Auerroys wyrteth
the ſame. Secondly, porke nouryſheth
greatly. Foꝛ Galen ſayeth. iiii. alimē-
tor, that porke aboue other fleſhe no-
uryſheth moſte, whereof thoſe that bee
called athlete, haue beſt experience.
And after in the ſame booke he ſaith:
One can eate no fleſhe that noury-
ſheth moze than porke. Thyrde
porke engendzeth a ſtedfaſt & a ſtrong
nouryſhement, that reſyſteth reſolu-
tion. This is Galens opinion in the
places afore reherſed, where he prefer-
reth porke aboue all other fleſhe: and
in his. viii. boke de ingenio, he ſayth,
porke

Au. ii. cā
ca. de ſā.

Auer. v.
coll. ca.
de carne

porke of all fleshe is moſte laudable,
 ſo that it is wilde brought bp on mou
 raynes: and next vnto porke is kyddes
 fleſh. And likewiſe in .v. lera. he ſaith
 of all fleſhe of foure footed beaſtes,
 porke is moſte laudable, whiche is
 temperate in heate and moyſture:
 and engendzeth better blouddes than
 any other fleſhe: ſo that it be of young
 ſwynne, that is of a yeare or two olde,
 whether it be wilde or tame: nor yōg
 ſuckers are not ſo good: for their fleſh
 is moſte moyſte. And of a more lyke-
 lyhode wilde porke brought bp in the
 woodes, is better than tame brought
 bp at home, for tame porke is more
 clammy than it ought to be. And of Au.ii,cā
 wilde hogges fleſhe or boore, Auicen cap.de
 ſayth: Chriſten men and their folo- carne.
 wers ſaye, that the beſte wilde fleſhe
 that is, is of wilde ſwynne. For beſides
 that it is more lyghte than the tame
 ſwynnes fleſhe, ſo it is of more ſtrength
 and muche more nouryſhyng, and
 more ſooner digeſteth: and in wynter
 there can be no better fleſhe. So than
 it foloweth, that hogges fleſh is right
 good and holſome for their bodies
 that

The beſt
 hog fleſh

THE REGIMENT

that be ponge, hole, strong, occupied
in labour, and not disposed to opila-
cions: and for them that desyre to bee
fatte: For suche haue nede of muche
nourythemment: and harde of digestiō.

Almē. ca
de virtutib.
te carniū
Aui. iii. i
capit. de
regim. e
ius quod
comedi-
tur.

And therfore Rasys saith: grosse fleshy
is couenable for them y labour much:
but clene fleshe is best for them that
do contrary wyse. Auicen wyll the

same sayng: Thei that laboure much
may better away with grosse meates
than other. The choyce of good fleshe
standeth in thre thynges, in tempe-

rance of complexion, in lyghtnes of
digestion, and in gendryng of good
bloudde, that is to say, the better fleshe
is of temperate complexion, easy of
digestion, & temperate in engendryng
bloudde, betwene hotte & colde, sclen-
dernes and grossenes.

And for this
cause kydde fleshe is better and moze
laudable than any other fleshe, after

Rasis iii.
Almā. ca
de ani-
ma. silue
stribus &
domesti.

the mynde of Rasys, Auicen, & Auer-
roys. For Rasys sayeth: Kydde fleshe
is temperate, without any yll myx-
ion: the whiche though it engendreth
temperate bloudde, yet it is not con-
uenient for labourers: but yet for all

that

that there is none other fleshe shoulde
 be preferred afoze it. It is not so we-
 ke, that a mans streng: h is minished
 therby: noz the nourythyng therof is
 not so muche grosse, that repletion
 shoulde come of it, oz grosse bloude be
 engedzed. The bloud also that is engē-
 dzed thereof, is betwene subtile and
 grosse, hotte and colde. Noz this fleshe
 is not mete for great laborers, but for
 temperate youg folkes, the which vse
 meane exercise. For this fleshe engen-
 dzeth bloude, that by mighty exercise
 oz labour is soone resolued, but not
 with meane trauayle. And Galen Gale, de
 sayeth, that kydde fleshe is not vnhol- sanitare
 some for an olde man. And touchyng fuenda.
 the intencion, as kydde fleshe is better lib. v.
 than any other housholde fleshe, soo
 gootes fleshe is better than any other
 bredde in þ woddess. And next to kydde
 fleshe many physitions, as Rasis and
 Auerrois, put mutton. And Auer, Auerrois
 roys sayth, that mosse parte of phys: v. col. ca.
 tions are of this opinion, saue Galen, de carne
 whiche laudeth not mutton. For he
 sayeth that mutton is not yf for yong
 folkes, but it is vnholssome for olde
 C. j. folke.

THE REGIMENT

Gale, de
sanitate
tuenda.
lib. v.

folke. And he thinketh that beale nour-
rysheth moze than mutton. And per-
adventure Galen vnderstandeth here
the betternes of nouryshement of
that that is to nourishe muche, and to
geue nouryshement moze harde of re-
solution, whiche moze agreeth vnto
beale than mutton, syns mutton is
of moze humidite. Thyzdly the good-
nes and choyce of fleshe may be taken
by reason of their small clamminesse
and by their good sauour: and herein
beale is better than any other fleshe.

Auerrois
v.col.ca.
de carne

And Auerroys to this agreeth, sai-
yng: Beale is good fleshe, for as much
as it is not clammy, colde, nor drye,
as befe is, and beale hath sweeter sa-
uour than any other fleshe, and in
these poyntes it is better than kydde
fleshe, for in kydde fleshe one may per-
ceyue a clammines befoze it is sodde,
and in that that beale engendzeth bet-
ter humours, it is better than kydde

The con-
trouer-
te in choi-
se of flesh

fleshe. And thus it appereth playnlye
what thyng causeth controuerisie a-
monge the physicians touchyng the
choyse of fleshes. Farther wytteth
wel, that the fleshe of a dry cōplection,
is bet-

is better nere caluyng tyme thā farre from it: And therfoze kyddes and calves be better than gootes & oren, because their drynes is abated with the humidite of their yongnes. But flesh of beastes of moyt complexion, is better and moze holsome in age than in youth. For great parte of their overmuch humidites is dzyed away, as they do encrease in age: And therfoze weathers of a yere olde are lesse clammy, and moze holsome than suckyng lammes: and lykewyse porkes, of a yere or two olde, are better than yong pigges. And therfoze Auicen sayeth: It behoneth that the meate that conserueth health shoulde be suche as the fleshe of kydde or a suckyng cause is, or lammes of a yere olde. Than by these reasons it appereth that y fleshe of gootes male and female, of old mutton, of bese, of old porke, and specially of brawne, of pygges, and of suckyng lammes, is not very holsome for the conseruation of mans health, but the fleshe of young calves, of yereylunge wethers, & porke of a yere or .ii. old, is couenient inough to eate, to preserue

E. y.

mans

Au. iii. i.
ca. dere.
ei⁹ quod
comeditur.

THE REGIMENT

mans health . And it is to be well noted, that the fleshe that is enclined too drynes, must be sod: and the fleshe that is enclined to humidite, must be roasted, thereby to attempte their drynes and humidite: And therfore the fleshe of conys and hares, hartes, calues, and kyddes, shuld be sodde: and porke and lambe roasted. And by this reason appereth, that in moyste seasons, and for moyste completions, fleshe disposed to drynes should be roasted: And in drye seasons, and for completions drye and olde, moyste meates be moze conuenient.

Oua recentia, vina rubentia,
pinguia iura.

Cum similia pura nature sunt
valitura.

Here in this texte diuers nourishyng meates been exprested . The firste is newe layde egges, whiche be of that sorte of foodes, that in a lytell quantite nouryshe muche . For Auicen sauyeth, that thynges small in quantitie and great of nouryshelemente, are egges and cocke stones . Touchyng the

Au.li.ca.
ca. de o-
uis. et
iiii, ca.i.

the choyce of egges, wytteth wel that the egges of hennes, pertriches, and of fésantes yonge and fatte, are very good in the regiment of health, and simply, better than any other egges: For the priestes doughter sayed, that longe egges and smalle were the best of all, as in these verses:

Filia presbyteri iubet pro lege teneri.

Quod bona sunt oua candida longa noua.

Farther, poched egges are better than egges roasted harde or rere, and they be of great nourishment, and of good and lyght digestion, and they engendre bloude specially proportionable to the harte: wherefore they be exceeding good for suche as be recovered from syckenes, for aged folke, and for weake persons, and specially the yolke. For Auicen sayeth, that the yolke of egges and of foules, whose fleshe is good to be eatē, as of hennes, pertriches, and fésantes, though they be not medecinable for the hearthe, yet they comfozte ryght muche. And he

Auic. in tract de viribus cordis.

C. iij.

addeth

THE REGIMENT

Dressing
of egges.

addeth folowynge: that they be lyghtly turned in to bloud, and after they be turned, there remaineth of them but smalle superfluite. And therfore they cōfōrt moſte ſpecially the harte. And farther he ſayth, that they be excellent good to reſtore the ſpirites and bloude of the harte. Kere roſted egges are lightly digeſted, and they eaſe the longes and the bzeſte, and mollifie the bealy temperatly, but they nouriſhe not ſo muche as poched egges. Harde egges ſodde, are harde of digeſtion, & they nouriſhe the body groſſely, diſcēdyng ſlowly to the ſtomake, & ſlowely they entre therein. Farther wytteth well, that egges by the dreſſyng of the are made better and worſe. For either they be roſted, ſodde alone, or fryed, or ſodde with ſome broth. Roſted egges be moze groſſe than ſodde, & moze harde of digeſtion: for the herthe or ſper dryeth by the ſubſtaunce of their humidite. And they be roſted two wayes: One is in the ſhelles raked in the hotte imbers: an other waye is, they be roſted ſtandyng on imbers wth their ſhelles a lyttel broken. But they
that

that be broke be worse than the other,
and they that in y shells be raked in
the hotte imbers are done two maner
of waies, either thei be al raked in the
imiters, or els set vpon imbers & coles
with part vncovered. They that be al
couered be worse, for by reason that y
heate of the fyre goeth about the, the
fumosities are kept styll in, and they
that be set vpon the imbers, and parte
vncovered, auoide out the fumosities,
wherby they be purified. They be bet
ter sodden in water than roasted, for y
humidite of the water strineth with y
heate of the fire, that drieth vp their
humidite. And thus thei be dressed. ii.
waies: for either they be sodde in the
shelles or els broke in the water. Thei
that be sodden in the shells are worse
than the other. For the shells do let y
dissolution of fumosities and grosse-
nesse. Whan thei be poched, the heate
of the water temperatly percethe in,
and maketh more pure their grosse-
nes, and taketh away the y l smel & sa-
uour. Wherefore poched egges bee
moste holsome, and fried be moste vn-
holsome: For whan they be fryed
C. liij. they

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Rasis opi they engendze moost yll humours,
 nis idict. and hurt the stomake, and causeth su^r
 vniuer. mosite and coꝝruption, and maketh

one to lothe his meate. But egges
 sodde in some good bzoth are betwene
 bothe, roasted and poched. Also wit-
 teth well, that there is a dyuersitie in
 an egge touchyng his compound par-

Gale. de tes. For the yolke is temperatelye
 morbis hotte: The whyte is colde and clam-
 curandis mye, and hardly digestethe, and the
 lib. xii. bloude also therof engendzed, is not

Rasis. iii good. And as the foresayde egges,
 Almen. that is to saye of hennes, pertryches,
 ca. de vir and of felantes, be moze conueni-
 tute ouo ble in the regimente of healthe, so eg-
 rum. ges of duckes, gees, thouelardes, and
 suche lyke foules, are vnholosome in
 the regiment of healthe, and shoulde

Red wine be eschewed. The seconde thyng
 is redde wyne. And here ye shall vn-
 derstande, that wynes dyfferre in
 theyꝝ colours. For some wynes bee
 white, some be claret, some be citrine,
 and some be blacke, whyte wyne is fe-
 bler than any other, colder and lesse
 nourythyng, but it doth least hurte y^e
 head, and it dooeth make one to pyss
 better

better than any other wyne. That
 whyte wyne is weaker than other
 wines apperethe by this that Galene Gal. sus
 saithe: weake wyne is hit, y least he- per. i. cā.
 teth oz enflameth, and lesse greueth y iii. part.
 braine than other. And Galen sayth: reg. acu-
 It is impossible y whyte wine shulde torum.
 greatli enflame any mā. And he saith
 white wyne ēflameth oz heateth least
 of all wynes. Whiche thinge is true
 if one wil make comparison betwene
 white wyne and redde of one countre
 growyng, and none other wyse. For
 the redde wynes of France are not so
 hotte, noz yet so stronge as the whyte
 wynes of some other countre. And
 therfore the cōparyson must be made
 bitwene the wines of one maner and
 countre, and whyte wyne nourishe
 the lesse than other wynes. For Galē Ga. i hip
 saythe: watteryshe, sklender, & white apho. li.
 wyne is vniuersally neyghbour to ii.
 water, and as touchyng nouryshe-
 ment is lyke water, wherby it prono-
 keth one to pisse, and nourissheth the
 body but lyttel. And lyke wyse Galen Ga. i hip
 saythe, wattryshe wyne nouryssheth apho. li.
 the bodye leasse, whose licour is as ii.
 sklender

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slender as water, and colour white.
 Auic.iii. And Auicen saith, Whyte sklendes
 i.doc.ii. wyne is best for them that be chaffed
 cap.de and hotte. For it doth not fume nor
 reg.aq cause the heede to ake, but it moye
 et vini. teth the bodie, and easeth the heed
 ache. To this agreeeth Galen. The
 Ga.i cō. reason why whyte wyne leeste hur
 iii.parti. teth the heed is this, bicause it is lesse
 regi. acu fumphe and lesse vaperous thā other
 Hip.iii. That it prouoketh or causeth one to
 par. reg. pyse more thā other appereth by this
 acutorū. sayenge of Hippocrates. The passage
 or entrance of this whyte wyne in to
 the bladder, is easer than of anye o
 ther drynke: wherby we may percey
 ue, that hit hath the strengthe to open.
 By this it well appereth that whyte
 wyne is better for them that be hotte
 and chaffed than other wynes, whe
 ther they be hotte of nature as cole
 rike and sanguine folkes or els by ac
 cydēce, as hotte chaffed by angre and
 bydynge in the sonne. And lyke wyse
 it is better for thē that stude, whiche
 oughte to vse suche wyne as wyll not
 distempere the bryne And like wyse
 it is conuenient for them that haue a
 feble

feble bzayne, whether it be natural or
 accidental: For stronge wine maketh
 them some dronke, that haue a weake
 bzayne, as Auicenn saythe: and ther- Aui. iiii.
 fore if suche persons wil drinke strōg doc. ii ca
 wyne, they must alaye them well de reg.
 with water. And also it is good for a q & vini
 theym, whose lyuer and stomake is
 hotte: and for them that dwelle in a
 hotte countrey: For hotte and strōge
 wyne wolde all to enflame and bour-
 ne theyr bodyes. Redde wine and cla- Red wine
 ret, as of the countrey of Berne are & claret.
 hotter than other. And Galen sayth: Ga. sup
 wyne that is redde of colour and cla- cā de vi
 ret, be very hotte, and they nouryshe no eteni
 moch more than other wines. And a- albo.
 gayne he sayth. That the wyne that
 be grosse & ruddy of colour, nourishe Ga. i hip
 more thā other wyne. And they some apho. li.
 fyl or replinishe feble bodyes that are ii.
 empty or boyde of substance. And her
 it is to be noted, that it is said redde
 wines nourishe more, bicause for the
 most parte they be tourned in to sub-
 stance of mā's mēbres. Yet for all y^e y^e
 wines blacke of colour, may be called
 greater nourishers thā other: for they
 gyue

THE REGIMENT

Ga. i hip
apho .li.
ii.

Isa. i die
tis part.

Auic. iii.
i. cap.
pre al.

Auic. iii.
i. cap.
pre al.

gyue moze constantly nourishemete,
and moze slowli be resolaed from the
membzes . Wherfoze Galen sayth:
That grosse redde wyne nouryshe
moze thā watrishe, but yet they nou
ryshe lesse thā blacke colozed wyne.

And on this wyse the sayēge of Isaac
is vnderstande, where he sayth, that
blacke colozed wine nourisheth moze
than redde. And these redde wyne,
hurte the heed moze than whyte, and
lesse prouoke one to pyffe. And this is
the cause that stronge wyne be not
conuenient for feble brayned folkes,
as hit is afoze sayde: But it agreeth
well with theym that haue a stronge
braine. For a stronge braine resisteth
vapours, whan they Smyte vpon there
vnto, as Auicen saithe. And here note
wel, that the wyte of a man that hath
a stronge brayne, is clarified & sharped
moze yf he drinke good wyne, than if
he dranke none, as Auicē sayth. And
the cause why, is by reason y of good
wyne moze than of any other drinke,
are engendred and multiplied subtyll
spirites clene & pure. And this is the
cause eke why the diuynes, that ima
gine

gine and study vpon highe and subtile matters, loue to drynke good wynes. And after y^e opinion of Auicen, these wynes are good for men of colde and flumatike complexion. For suche wines redresse and amende the colde- nesse of complexion: and they open the opilations and stoppynge, that are wonte to be engendred in suche persons, and they digest fleume, and they helpe nature to conuert & tourne the in to bludde, they lyghtlye digeste and entre quykely, they encrease & greatly quicken the spirites. But wyne citrine is not so burnyng as redde claret, as Galen saythe. Redde wynes be hotter than whyte, & therfore they greue y^e heed more, As Galen sayth. Also claret wyne nourisheth lesse than redde and more than whyte. And in some places they call claret wyne whyte, and that is the cause that some say, white wyne doth quickly enflame mans body. The blacke wines be not so feruent hotte as the redde wynes be. And therfore they hurte the heed lesse. But for as moche as they discende more slowlye
in

Auic.iii.
i.cap.
preal.

Ga.i hip
apho.li.
ii.

THE REGIMENT

Ga. sup
cā potus
aut dul-
cis.

Suppyn-
ges or
brothes.

Rasis. iiii

Almen.

Auic. iiii.

do. ii. sū.

i. ca. xv.

in to þ bealpe, & prouoke moze slowly
mās brine, they greue the hede moze
thā white wine doth, as Galen saith.
The thyzde thing is suppinges, made
of good brothe of fleshe, but specially
of chekēs, for suche brothes are verye
kindely to mans nature, & are lightly
cōuerted in to good bloud, & they en-
gendre good bloude, specially whan
they be made with fyne flower. For
flower p̄cipalli of wheate, is a great
nourisher, & causethe great nourishe-
ment as Rasis sayth. And of these. iiii.
for sayd thinges, Auicen saith: Crā-
ple of clene & good nourishinge mea-
tes & humours be the yolkes of egges
wyne, and brothes made of fleshe, &
there hpon he concludeth, that these
thre for sayde thinges are cōfortable
& of great restozatiue for mās bodye.

Nutrit et impinguat, triticum,
lac, caseus infans,

Testiculi, porcina caro, cerebel-
la medulle,

Dulcia uina, cibus gustu iocun-
dior, oua

Sorbilia, mature ficus, uuæque
recentes.

Here

Here are touched. xii. maner of thinges the whiche greatly nourishe and make fat mans bodye. The fyfste is breadde made of wheate: whiche as Auicē sayth, fattereth swyftely, specialy whan it is made of newe wheate. Rasis sayth, wheate is neyghbour to temperaunce, al thoughe it enclyne a lyttell to heate, and the heuieft & soundest wheate doth nouryshe best, and of al graynes it is moost holsome for all folkes: And the bludde that is ingendred therof, is moze tēperate than of any other grayne. And touchynge y choyce of wheate ye shal vnderstande that the election is to be considered in two thinges. Fyfte the substance of the wheate oughte to be considered, & and secondly the preparation therof: And of the choyce touchynge the substance, Auicē sayth, that that wheat is best, that is neither harde nor softe great, fatte, and newe, & not to olde, and betwene redde & whyte. Blacke wheate is an ylnourisher. Rasis sayth it is heuy. And of the choyce concerninge the preparation, witterth well, that all thynges made of wheaten flower

Breadde

Auic. i.
cā. ca. de
pane.Rasis. iii
Alman.Choise of
wheate.

THE REGIMENT

flower discende frō the stomake slowly,
 & doth engendre grosse humours,
 and doth cause opilations aboute the
 lyuer, and dothe augment the splene,
 and engendre the stone, and whan hit
 is digested, it nouryssheth moche.

Wheate sodde is heuye meate, and
 harde to digest, but whan it is dige-
 sted it nouryssheth strongely, & strey-
 neth a mā moche. But wheate made
 in breade, well leuened, and baken in
 an ouen, hatte with moderate fyre, is
 meruaylous holsome. All these thin-
 ges are gethered out of Galen. The
 seconde thinge is milke: and after the
 mynde of some doctours, it is vnder-
 stonde by butter mylke, called Odor,
 and cōmonly called Balbuca. there
 is nothyng nouryssheth moze than
 this mylke, whan hit is newe supped
 vypp, wyth newe hotte breade. Hit
 may also be vnderstonde by gootes
 mylke: whiche nouryssheth moche,
 wherof we haue largely spoken be-
 fore. The thyrde thing is grene chese,
 whiche as Auicen saythe, is a nou-
 rysher and a fatter, And althoughe
 grene chese dothe nourishe and fatter,
 yet

Gal de
 alimen.

Butter
 mylke.

Grene
 chese.

Aui.ii.
 canoca
 de caseo

yet it is not holosome in the regement
 of helth, for therof come the inconue-
 niences before declared. The fourth Cockes
 thyng is stons, and speciall ye stoon-
 nes of fatte cockes: which as Auicen
 sayth, be very good and great noury-
 shers: And he sayth that in a small
 quantite they nourishe moche. This
 also may be vnderstonde of hogges
 stons very fatte, that hath not booz-
 red a sowe. For as porke of all. iiii.
 legged beaſtis (touchynge nouryſhe-
 ment) is beste, in lyke maner the stoon-
 nes, in regarde of other beaſtes stoon-
 nes, are the beste. And here it is to be
 well noted, that the stoonnes of aged
 beaſtes, whose seede is fermented, be
 nothyng nouryſhyng. But the stoon-
 nes of yonge beaſtis, y be not yet able
 to do theyr kynde, and whose seede of
 generation is not yet ripe, be metely
 good nouryſhemēt, if they be well dige-
 ſted. The. v. thyng is porke, in cho-
 ſynge therof, & of the effecte of y same it
 was largely declared before, wherof
 Galen ſaith: That of al foodes porke
 is the greateſt nouryſher. The. ſyrt. thyng
 is eatynge of bzaynes: And

Au. ii.
 cā. ca. de
 teſte.

Porke.

Gal. de
 morbis
 curandis

li. vii.

F. j.

wyttethe

THE REGIMENT

**Catig of
bzaines.**

**Rasis. iiii
Almē. ca
de virt.
mem bro
rum ani-
malium.**

wytterhe welle that bzaynes be yll
for the stomake, and they cause loth-
sonnes, and take awaye a mannes
appetite, and bzaine engedzeth grosse
humours, yet neuerthe lesse it nou-
risheth the bodye, if it be wel digested
But in noo wyse it shulde be eaten
after other meates, and if it be dzessed
with penyprialle or nepte, to attempte
the clammynesse and colde therof, or
with thynges, that by theyr vertue
gyue heate, it is good and holsome.
And take hede that ye eate no bzayne,
outcepte it be fyrste hatte vpon the co-
les. And wytterhe well, that bzaine is
not good for them that be sycke other
whyle of colde diseases, but for them
that be hot of complexiō it is holsome
as Rasis saithe, And bzefely to speake
bzayne is forbydden in the regiment
of helthe. But yet sometyme it dothe
well in medicines, as the bzayne of a
lyttel goot is good agaynst venome,
and agaynst venomous bytynges:
And a haares bzayne is good agaynst
tremblinge: And some say the bzaine
of chekins and capons is good for the
memozie, and comfozteth the wytte.

Pet

Yet touchynge the choyle of braines, Choise of
 it is to be knowen, that the best Braynes, Braynes.
 nes be of foules that flee, and propre-
 ly aboute mountaynes. And of. iiii.
 footed beastes the beste is of a ram-
 me, and nexte of a caulfe, as Auicen Aui.ii.
 saythe. The. vii. thyng is marpe, cā.ca.de
 whiche wel digested nourisheth moche cere,
 as Auicen saythe. And it is lyghtly Aui. i. b. i.
 tourned into bloudde. Yet neuer the dē ca. de
 lesse, it destroyeth the appetite, and medulla
 maketh one to lothe his mete: And
 therfore Auycen teacheth vs to eat
 it with pepper. And touchinge the
 choyle of marpe, Auicen sayth, that Mary.
 the marpe of beale, of a harte, of a
 bulle, of Boottes, and of shepe, is
 mooste holseme. And some saye the
 mary of yonge fatte bulles, is verpe
 holseme and good. The. viii. thyng Dolico?
 is swete wyne, wherof we shall en- meates.
 treate hereafter. The. ix. thyng is
 delicious meates: for suche mooste spe-
 cially nourishe, as Hippocrates saith
 And Galen saythe, that all sauorpe Ga. in ii.
 meate, wherin one hath a delecta- partic.
 tion whan he eateth it, is of the sto- aphoris.
 make receiued, reteined, and digested

f. ii.

with

THE REGIMENT

wyth a moze feruent desyre than any other. But if the meate be lothesome, the stomake wyll not abide it, wherof bomyre, abhorringe of meate, inflation and belching are engendred. And this is the cause that we se some moze helthie, fedde with course meate than wyth good, bycause the course meate is moze delicious vnto them.

Here eggs.

The .x. thyng is curre egges: whiche in small quantite nouryshe the moche, wherof we haue spoken befoze at large. The .xi. thyng is rype fygges: whiche throughe they sweteness nourishe and fatte moche. And thouchige figges, though they nouryshe not as strongely as fleshe and grayne: yet

**Au.ii. cā
ca. de ti-
cubus.**

there is no fruite so stronge a nourisher: as Auicen saythe. And he saithe, that fygges nouryshe moze than any other fruites. And eke he sayth, that fruites of moste nouryschement, and most like and nere vnto fleshe in nouryshe, be figges, very rype resins, and dates. And as concernynge the choyce of them, witteth well, that as

**Au. in re.
ei⁹ quod
comedi.**

**Chosse of
fygges.**

Auicen saythe: the white fygges be beste, for they be lyghter: & next vnto them

them be the ruddy or cytryne fygges,
and than the blacke. And they that be
rype be beste. Also the moyste & newe
fygges are greater and swyfter nou-
rishers, than the drie and sooner passe
frome the stomake to the lyuer, and
they moyst the liuer more, & are more
mellowe than the drie fygges. But
yet the drie fygges enflate not so moche
and are more holsoner for the stomake
than the moyste, as Auicen saythe.

The drie fygges in theyr operatyons
be laudable, but the bludde of them
engedzed is not good and therof lyce
are engendzed: But eate theym with
nuttres and almondes, and theyr hu-
mour is made good. And he saythe,
the operation of fygges is meruey-
lous nourysshynge, if they be takē fas-
tinge, with nuttres or almondes, for
they open, and prepare the way for
meate, but yet the fygge that is eaten
with a nutte, nourisheth more than the
fygge that is eaten with an almonde.
And wytteth well, that all fygges do
enflate, mellowe, and expulse super-
fluities to the skynne: & they prouoke
swette, and auoyde or remoue owayne

ff. ij.

Sharpnes

THE REGIMENT

Grapes. sharpnes of the throte, and they close
 the breast, longes, & pipe of the same,
 and open all maner opilations of the
 lyuer and splene. The. xii. thyng is
 grapes, that is to say swete and ripe.
 And ye shall vnderstande, that there
 are. iiii. maner of grapes. For some be
 grene and sower, wherof verieuse is
 made: these grapes bynde soze, and
 represse the ruddy colour and sangui-
 ne, & are holsonie for a coleryke laske.
 There is another sozte naturally
 grene & newe, wherof wyne is made.
 Those grapis (specially yf they be
 whyte, and the graynes & huske, sette
 a parte or taken awaye) cause one to
 haue a laske, and they nouryshe more
 than other frutes, but not soo moche
 as fygges, as Auicen saythe. Yet of
 trouthe they ingendze ventosytes, in-
 flations, and ache of the bealy. And if
 they remayne. ii. or. iii. dayes after
 they be gathered, tyll y huske be some
 what aswaged, they nourishe the bet-
 ter, and are lesse laxatyue: noz than
 they enflate nat. And they, whose sto-
 make is full of meate, and vnclene of
 yll humours, shulde in no wyse eate
 grapis

Auic. ii.
 cā ca. de
 yua.

grapis, speciallpe if they be newe and without graynes or kyndels: For in suche a stomake they corrupte soone, for they be ouer soone digested, and canne not auoyde out of the stomake after they be dygested, by reasonne of the meate, that is not yet dygested.

Wherfore than they both be corrupted in the stomake, & they corrupte the other meate. And lyke wyse it is to be vnderstonde of other fruites larrative. And who that wyleate grapes grene & newe gathered, it is good to lay the in warme water an houre, & after in colde water, & than eat the.

Rasis saythe, y grapes swete & newe do soone fatte the body, & they augment: rysyng of a mans yarde. And farther he saythe, that the grape that hath the thinnest huske, descendeth sooneste frome the stomake, and the thicker huske, the slowlyer. There is a nother called a drye grape, or a resin of lent, and though this grape be nobred among his egals, yet it is lytel enclyned to heate, and after Rasis in the places before allegate, it nourisheth the wel, & comforteth the stomake

Rasis.iii
alimen.

ff.iiij.

and

THE REGIMENT

and lyuer, and annoydeth opilations.
And it is sayde, that the lyuer is sat-
ted with theym, and specially yf they
be clenfed frō the greynes or kynels.
And thus the forsaide terte may be vn-
derstand of a freshe gethered grape or
raylin: or a dry grape called Passula.

Vina probantur o dore, sapore,
mitore, colore,

Si bona cupis vina, hec tūc pro-
bantur in illis.

Fortia, formosa, fragantia, fria-
gida, frisca.

The to-
kens of
good
Wyne.

Here in this terte be declared. v. ma-
ner of proues of good wine. The first
is the smelle, for wyne of good odour
and flavour multiplyeth or encrea-
seth a mans spirites, and as Consta-
ntine saythe, it nourisheth well and
engendreth good bludde: but stinking
wine is vnholysome for mans nature,
and doth engendre grosse and melan-
colye spirites. And after the mynde of
the sayde Constantine, it engendreth
yll bloudde and heed ache, that of the
yll fume ascendeth to the heeo.

Cōstā .v.
theorice

Galen saythe, that wyne that hathe
good

good smelle engendzeth good blond, Gal. cō.
 but it fylleth ones head full of fumes iii. i. part
 and vapours, by reason of the subtyl- reg. acu.
 te and heate thereof: but wyne of yll
 smelle, after the quantitie of yll blond
 engendzed thereby, dooeth hurte the
 head very lyttell, by reason it is colde
 and grosse. The seconde thyng is sa-
 uour: for lyke as good sauoury meate
 nourysheth better, and is better recei-
 ued of the stomake than other, as is a-
 foresayd, in lyke wyse dooeth wyne.
 But ye shall vnderstāde, y wines dif-
 ferre in sauoury: for some be sweete,
 moze nouryshyng than other, & they
 engendre grosse bloudde, and moyste
 the bealy, and yet they be harde of di-
 gestion, and make one thyng. There
 is another sorte of wyne called pon-
 tica or stiptica, whiche comfozte the
 stomake and ease the bealy, but they
 hurte the bzeaste and purtenance, as
 the longes and pype thereof, they bee
 holsome for the entrayles, & are harde
 of digestion. There be other wyne
 that be sharpe or sower: The whiche
 prauoke one to pylle, they doo not en-
 gendre humours, but they dissolue
 them.

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them. There be other wyne, that be
Cōstā. v. byter, but they be not so hotte, as Cō-
theorice stantine sayeth. The thyrde thyng is
clerenes or byghnes, whiche the-
weth the purenes of the wyne, and so
consequently of the spirites therof en-
gendred. The fourth thyng is the co-
lour. In their colour wyne vary, &
differ greatly in their nouryshyng.

Foz the ruddier wyne of the same pa-
rell doe nourysh the more than whyte.
And therefore they be more holsome
for leane folkes than whyte be, and
whyte more holsome for them that be
fat. And touchyng the diuersitie of
wyne in colour, we haue spoken be-
fore at oua recentia. Farther in the
text are reherled foue special thinges
by whiche a man shoulde proue and
knowe good wyne. The fyrste is the
strength, whiche is known by the o-
peracion. Foz as Galen sayth, strong
wine is it that vehemently enflameth
a mans body, and repleteth or filleth
the head. This strong wyne is a spe-
ciall increaser of the spirites, and a
great nourysher. But yet I aduise
them that haue a weake byayne to be
ware

Gale. iii.
reg. acu.
cōmen, i

ware howe they drinke strong wyne,
except it be well alaied with water.

For the fumpthenes therof hurteth y
head. The second thing is fairenes of
the wyne: For the fairenes or goodly-
nes of the wyne, causeth one to drinke
it desirously, whiche doth cause it bet-
ter to digest, and better to nouryshe.

The thirde thyng is fragrant and of
good odour. For fragrant and redo-
lent wyne comforteth moste, and en-
gendreth subtil spirites, as it is afoze
sayd. The.iiii. thyng is, wyne ought
to be colde, touching y taste, but hotte
in effect & operacion. For wyne made
hotte, by reason of the clerenes and fi-
nes, doth overcome a mans brayne y
soner, and enfebleth the sinowes, and
hurteth the head, except it be take mo-
derately. The.v. thyng is, that wyne
ought to be friske & spzinkling, & with
the spuming to make a litle noise, and
the spume to be thinne & sone flashed
and the spume to remayne in the
middles of the cuppe. For if it haue
not these ppozeties, it must be called
hangyng, that is feble wyne, and
specially if it make no sowne, and
barb

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hath great bubuls and spume, that re
mayne long by the sydes of the cuppe.

Sunt nutra, ua plus dulcia
candida vina.

Here is one doctrine of wyne decla-
red: the whiche is that grosse & swete
wynes do nouryshe moze than any o-
ther of the parell. To this agreeth Cō-
stantine: and so doeth Auicē, sayng
on this wyse. Grosse wyne that is
doulce, is best for hym that woulde be
fat. The reason is, because the dulce
wynes, thzough their dulcenes are
behemiently drawen of the membez,
wherwith nature reioyseth. For Au-
cē sayth, that the operacion of dulce
wynes do digeste, mellowe, and en-
crease nouryschement, and nature lo-
ueth theim, and the vertue attractive
draweth theim. And although this
texte may be verified by al dulcet wy-
nes, yet the moderate doulce or swete
wyne, is to be chosen, & not that that
that is exceedyng doulce, as muska-
dell: For suche wynes do cozrupt the
bloudde, by reason that nature dra-
weth it violently from the stomake to
the

Cōstā. v.
theori.

Auic. iii.
i. de reg.
aquæ. &
vini.

Auic. ii.
tract. i.
1. cap. iii.

the lyuer, before it be well digested, and before the superfluite thereof be ryped, and through the great doulcetnes thereof, it filleth the bloud with vndigested warrines, that maketh the bludde apt to boyle, and putrefie. And this also shuld be vnderstande by other meates that be excedyng swete. And farther wytteth well, that of the vse of swete wynes and other doulce nouryshmentes thre inconueniencences are to be feared, specially of them that bee conueniē inclined thereto. The first is lothyng: for the swete fodes, thozoughe their dzed of heate and moisture souppull and fylle the mouthe of the stomake, and there engendze a disposition cōtrary to the vacuacion and corrugacion of it, that should cause hunger. The seconde is, these doulce fodes do swyftly enflame and courne into coler. For doulce thynges are moſte apte to engendze coler. Therfore hony aboue al other thynges soonest engendzeth coler, because it is of swete thynges the moſte swetest: and next hony is swete wine, as Galen saith. And here vpon ryseth thyrsynes: noz it is not halssome for

Gale. in
cōmen.
cā.iii.
par. reg.
acutorū.

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them that haue the ague, noꝛ foꝛ cole-
rike folkes. The thyrde is opilation
oꝛ stoppynge of the lyuer and splene:
Foꝛ these two membes (and specially
the liuer) dooe drawe doulce thynges
with their dregges vnto them, by rea-
son of the great delyte that they haue
in the, befoze they be digested. Wher-
foze in these parties thei lightly cause
opilacions, thzough the helpe and ope-
ration of the grosse substance, wher-
in the sauorynes of sweteness is groun-
ded, as Auicen sayth. And this is the
cause that swete wine doeth lesse sterc
one to pylle thā other wines. Against
these.iii. nocumētes eger oꝛ sharpe sa-
uory thynges are very holsome: foꝛ w-
th their tartenes they prouoke p appetite,
& with their coldnes thei quēche enflā-
macion, & with their fynes of substan-
ce they open opilacions. Farther wit-
teth well, that although sweete wy-
nes, and other doulce nouryshmentes
stoppe oꝛ shutte the lyuer and splene:
yet they vnstoppe the longes. And the
reason why they stoppe not the lon-
ges as well as the lyuer and splene,
Galen declareth. Because doulce
thynges

Au.ii. cā
tract.i.
cap.iii.

thynges in their passage, refuse no
 thyng therto, but that that is fyne &
 pure: and the bloude engendred of
 doulce thynges cometh to the longes,
 purified fyrst in the lyuer, and syned
 in the heart. Also as Hippocrates
 sayth, dulce wyne do leest make one
 dronken. Thus we may conclude, yf
 if wyne be dronke for nourishment,
 for restorative of the body, or to make
 theim fatte that be leane, whether it
 be naturally or accidentally: Than
 dulce wynes and grosse, sufficiently
 coloured are holisome. For suche wy-
 nes are nourishmentes and restora-
 tives for suche as be lowe brought,
 wherfore thei be moste convenient to
 make leane bodies fatte. But such as
 wyll not nouryshe, restore, nor make
 fatte their bodies, as they that be cor-
 rye and fatte already: than though
 they may not vse swete wines but sub-
 tyle, yet thei ought to chose such as be
 amiable & haue good sauour & flavour
 & are enclined to whitenes, & be suffi-
 ciently strong. If one drinke wyne
 to quenche his thirste, than he muste
 take whyte wyne, thynne, and feble.
 For suche wynes dooe moiste better,

Gale. iii.
 par. reg.
 acut.

Hip. iii.
 part. re.
 acut. cā.
 Mentēle
 uius. &c.

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and coulethe moze, and so consequent-
ly do better quenchen hyrste than any
other: And the greater the thyrste is,
the holsomer suche wyne is. But yf
so be wyne be dzonke to refrethe the
spirites, and to comfozte the cozpozal
vertue, than it wold be subtyle, swete
and of delectable savour, of meane co-
lour: and of suffycient strengthe: and
suche wyne ought to be taken with a
lyttel meate, and it muste be depured
from either superfluyte, and to be ta-
ken in smalle quantyre. But doulce
wynes of meane substance, and of
good flavour, shuld be chosen to scour
the brest and longes, and to cause one
to lakke.

*Si vinum rubrum nimium quan-
doque bibatur,*

*Venter stipatur, vox limpida tur-
pificatur.*

This terte sheweth to vs two hurtes
that come by ouer muche dzynkyng
of redde wyne. The fyrst is that ouer
muche dzynkyng of red wyne maketh
one costive. The cause, as some say is.
For suche redde wyne heateth moze
than

than other of the parell, and is moze nutritiue. For in that that it is hotter, it dryeth moze: and in that that it is moze nutritiue, it is moze desperately reteyned of nature. But yet this text may be vnderstande by ouer-
much drynkyng of byndyng redde wyne, whiche is somewhat eger, sharpe, and collyue. And concerning this, witteth wel, if the stomake or the guttes be feble in their naturall operation: that than red or blacke wyne, called stypticke, y is somewhat carde, ought to be vsed and dronken, as they vse to do, that by debilitie of stomake are laxatiue, and can holde nothyng. This saith Hippocrates in the canon *Palmeus quidem.* &c. And also Galen in the coment of the same. But he that wylle comforte the vertue of digestion, the clene wyne or meane in substance and colour, of good and conuenient sauour, & of sufficient strenght, and somewhat stypticke, is most hol-
some. The seconde thyng is hoysenes of the throte, the which hoysenes some red wynes do cause & enduce thzough their drynes and erthynges. And this

G.j.

hurte

THE REGIMENT

hurte cometh also by dzyntyng of redde wyne that growe in the partes of Brabant, throughe their stypticke and earthines: and specially this grefe chaunceth whan the said wines be not fyned. Bat yet they make not a man costive. For must that is very redde, is wonte to cause the fyre, by reason of his earthy dregges mingled there with all: the whiche byteth and gnaweth the guttes: of whiche gnawing cometh the fire. And such wine should not be dronke till it be fyned.

For so long as it gnaweth, throughe the earthy dregges therof, a bytynge fume is a repeld to the brayne, which gnaweth and byteth the eyes, and maketh them redde: Suche inconueniēces are engendred by newe unfyned wyne of Brabant, whether they be whyte or redde throughe their earthynes. The cause why this fume is mordicative, is by reason that the wyne that he cometh of, is mordicative. For Galen sayeth: what so euer is dissolued from a thyng, must nedes be like the thyng, from whiche it is dissolued.

Gale. in
cometo
illius as
phorif.
et qui
crescunt
&c.

Allex

OF HEALTH.

Fol.xlii.

Allea, nux, ruta, pira, raphas
nus, et tiriaca,
Hec sunt antidotum contra
mortale venenum.

In this text are comprised. vi. remedies against venome. The first is garlyke: whiche is very medicinable against such inconveniencies, as are wonte to be engendred of water: and specially it is holosome, if one happe to drinke noughty corrupt water. wherfore Serapion sayth: That if one eate garlyke first, and drinke corrupt water after, it shal not hurt him. Wherunto Auicen agreeth. The same operation is also in oynions, as Auicen saith, and so oynions may be compared vnder garlike. And Auicē saith that an oynion is subtile, percypng, & scouring, with stipticite: and openeth strongly: and it is hotte in the thyrde degree, wherfore it heateth yll waters, and letteth that they with their coldnes hurte not the stomake: and it maketh grosse humours pure, and causeth them lyghly to yssue. And vinegre myrte with an oynion doeth

Garlyke

Serap. in

segre. ca

de alleo.

Au. ii. cā

capit. de

alleo.

et. iii. i.

ca. de cō

serua. a

noct. di.

aquarū.

Au. ii. cā

ca. de ce

pis.

G. y.

greatly

THE REGIMENT

greatly fortifie his subtyl & percyng
oz entryng vertue, and kepeth one fro
thyrsynes, the whiche eatyng of oy-
nions is wonte to cause. This same
is verified of garlyke. And Auicen
saith, that after one hath drōke grosse
and troublous waters, he should eate
garlyke: for it fineth them, and ma-
keth them lyghtly to discende: and let-
teth that they hurte not the stomake
and entrayles: and that they stoppe
not the beynes. And garlyke is good
to eate besore one take his iourney.

And it is one of the beste and mooste
hollomeft thynges that can be for the
that come out of a cold ayre, oz go in to
it, as Auicen sayeth. And by this ap-
pereth that garlyke is specially good
for them that iourney and wandre o-
uer dyuers countreis, and vse diuers
drynkes, accorpyng to these verses.

Au.iii. i.
ca. de re-
gēdo. in-
ter.

Allea qui mane ieiuno sump-
ferit ore,

Hunc ignoratum non ludit po-
tus aquarum.

Nec diuersorum mutatio fac-
ta locorum.

Moreouer garlike (drōke with wyne)
is

is good against the styngyng of venemous woꝛmes, and bytynges of serpentes, whiche thyng Auicen sayeth that he pꝛoued. And also it is good against the bityng of a mad dogge: and a playster made of garlyk, fygge leaues, and comyn, is good to laye to the place that is bytten with a venemous beest called mugal. Also an oynion as Auicen sayth, is holsome to annoynte the place that is bitten with a madde dogge, with the ieuise therof, or a playster therof made with salte and rewe. And an onyō eaten expelleth the hurt of venemous thynges. And some saye they engendze in a mans stomake a moyst humour very holsome against the hurte of venemous thynges. And here is to be noted, that garlike, oinyons, and also likes are not holson for temperate bodies, noꝝ hotte, and specially whan they be eaten rawe. For than they noꝝ the very littell, and yl, and they engendze sharpe prickyng blood: yet they make grosse humours subtil, and breake or cut clammy humours. And whan they be sodde, they lose the prickyng, and yet than their

C.ij.

vertue

Au. ii. cā
capit. de
alleo.

THE REGIMENT

**Eatynge
of lykes.**

vertue incysyue oꝛ cuttyng, and subtilatiue remayneth. Therfoze whan they be sodde they be holsomer than rawe. Lykes be hotte and drye, and their nouryshment is nought, they hurte the eyes, and engendze blacke melācoly bloudde, and cause terrible dreames: thei hurte the senowes with their prickynge: and they hurte the teeth and gommies, and coleryke and melancoly folkes shuld not vse to eatē them, and specially rawe. Dynions be hotte, and they haue an earthy superfluous heats, with a warrythe moistenes, subtile, and vndigested. If they be eaten rawe, they engendze yll humours and coꝛruptible putrifactions in the stomake, and they cause yll dreames and dreadfull, and also head ache. And if thei be to much vsed they marre the memoꝝy, and tronble the vnderstandyng, and make one besyde hym selfe. But whan they be sod with the broth of good fleshy and eatē, they cause good digestion, and their hurtfulness is dimynished, and they moderate the coldenes of meates, where with they be sodde: but the best is,

**Eatynge
of oynions**

is, not to vse theim. Garlyke is hotte, Catynge
 decayning somewhat to humidite, but of garlike
 lesse than oynions, it is medicinable
 against ventosities and eke to cough,
 and it maketh one to spytte well, but
 it hurteyth the syght, and bredeth head
 ache: and it is tryacle for vplandyshe
 men. And thus the forsayde thynges
 are holsome for them only, that haue
 in them fleumatike grosse and clāmy
 humours, but colerike folkys oughte
 to absteyne from them. The.ii. thing
 is walnuttis: wherof Auicen sayeth:
 that it with fygges & rewe, are medi-
 cinable against all maner of venome,
 and of walnuttis, of oynions, and of
 salte is made a plaister to lay to the by
 tyng of a madde dogge. And this spe-
 cially is vnderstande of a drie nutte,
 that is eaten before meate in fourme
 as is afoze said. And wisteth wel, that
 drye nuttes are worse than newe and
 moyste. For the drye are more oyle:
 by reason wherof they tourne to co-
 ler, and engendre head ache, they hurt
 the eyes, and cause swymmyng in
 the head, and speciallye if they bee
 eaten after meate, they cause y paul-

The vse
 of nuttes
 Au.ii. cā
 cap. de
 nuce.

Diseases
 engēdred
 by eating
 of nuttes

THE REGIMENT

sey in the tongue, and prouoke one to vomite, and make blysters in ones mouthe, and thei that haue a colerike stomake, ought especially to eschewe drie nuttes, and the older they be, the worse they be. The newe nuttes haue lesse of yll oplynes, and therfore they engendre not the ache or swymmyng in the head, and suche lyke diseases, as the dype do, and by reason of their slippery humidite, they make one to haue the laske. And if they be a lyttell warmed at the fyre, and eatē after dyner, they presse and dypue downe the meat. And thus it appereth, that new nuttes are more holosome for folkes in

Of rewe health than drie. The thynde thyng called her is rewe, wherof Auicen sayth, that it be grace. resisteth poyson. And after he sayeth: Au.ii.ca. If one feare lest he should drynke poyson, or to be stoge of a venemous beest let him take .3. i. of the sede, with y leaues therof, and drynke it with wyne, and a nut staped & mingled together.

Arist. in And Aristotle sayth, that whan y we li. de ani syll wyll feyght with the edder, or the malibus. toode, he eateth rewe first, & by reaso thereof fleeth the other: For the smell of rewe

of rewe is foo to popson: The eatyng
 of rewe in the mēnyng with figges
 and swette almons, p̄serueth one
 from poison. Here is to be noted, that *ij. kyndes*
 ther be two kyndes of rewe. The one of rewe.
 is gardeyne rewe, the other is wylde
 rewe. The gardeyne rewe is better
 thā the felde rewe. For the felde rewe
 is excedyng d̄ye. It is hotte and d̄ye
 in the fourth degree. Wherfoze it is
 hurtefull to take moche therof. The
 gardeyne rewe is moyſte hotte and
 d̄ye in the .ii. and .iij. degree. It per-
 ceth and resolueth ventosyte, and spe-
 cially if it be d̄ye. For Serapiō saith,
 that d̄ye rewe of all medicins for vē-
 tosyties is the best, and moost hol-
 some: but moyst rewe engendzeth vē-
 tosite. Also rewe dothe vehementlye
 quynken the syghte, and specyally the
 ieuſe therof, with the ieuſe of fenelle
 and hony made in an oyntemēt oz els
 eaten, as Auicē saith. But yet for as
 moche as the ieuſe of rue hath a p̄-
 p̄ete hurtful to the eyes, it were best
 to fanne wynde vpon your eyes ther-
 with: and in noo wyſe to touche your
 eyes with the materiall rewe. The
 fourth

Serap ca
 de ruta.

Auic. i.
 cā. ca. de
 ruta.

THE REGIMENT

Peres. fourth thing is peares: wherof Aupc.
Aulc. ii. ren saythe, y they be holtsome against
cā.ca.de diceales y be engendred by murther
piris.

**Kaddi the
rootes.**

Aulc. ii.
cā.ca.de
rad.

or coode stooles. For peares sodde
with murtheroms, do alape theyr bur-
tesulnes, or els this certe maye be bu-
derstade by peares aromatike, which
by reason of their swete smell, cōfozte
the spirites, and so they annoyde pop-
sō. The fiftte thing is radyshe, wher-
of Aupcē saythe, that they be holtsome
agaynst the bytynge of a snake: and
whan they be drōke with wyne, they
are good agaynst the bytynge of the
beaste called Cornute: and sede ther-
of is good against al venomes. And
whan the sede of radyshe is layde vpon
a scorpion, it fleeth hym, & the water
thereof hath in that behalfe ben pro-
ued, and it is stronger than the sede,
and yf a scorpion bite one that hath
eaten radyshe, it shal not hurte him.
Hit is also verye good agaynst the
chokinge of murtheroms. And it maye
be sayde, it is good agaynst the popson,
bycause it prouokethe one to vomite,
and so by reason of vomite the stom-
ake is purged of yll humours.

And

And here is to be noted that radyshe
and radyshe rootes are lyke of com-
plexion, which are vnhollsome for co-
lerike folke: for they engēdre a sharpe
pyckynge bloudde: and raddyshe is
vnhollsome for the stomake, for it
maketh one to belche moche, and en-
gendrethe grosse humours. And yf
the digestion be feble, it engendrethe
rawe humours, yet it is subrylle, and
of a perynge nature. And some men
ble to eate radyshe after other meates
to comforte dygestiō, wherat. Galen
maruapleth: And counnyng phisi-
tians saye, that yf radyshe be eaten
after other meates, it helpethe dige-
stion, and vnlosethe the bealve. But
if radyshe be eaten befoze other mea-
tes, it listeth vpwarde the meate, and
causeth one to vomite. But it is hol-
some after other meates, to eate a lyt-
tell quantite of radyshe. Yet neuer
the lesse they hurte the eyes and the
heed. Rasis sayth, that radyshe lyeng
longe in the stomake, auoydeth fleu-
me, and the leaues therof do digeste
meate, & helpeth h̄ appetite, if they be
taken in a smalle quantite. The syrte
chinge

THE REGIMENT

Triacle. thynge is triacle, whiche of enerye
 sorte is good agaynst the poyson, & ther-
 fore it is good both for man & beaste,
 as well colde as hotte. And vnder the
 name of triacle y noble medicin *Pe-*
tridatis maye be comprehended, whiche

Anic. vi. two be like in operation. For *Anicen*
iiii. tra. of triacle saythe. We shall vnderstand,
iii. ca. i. that the greatest rule in curynge of

Anic. vi. poyson, is to comforte natural heate,
iiii. tra. i. and to labour to drive it oute, as tria-
ca. de cle dothe. And of triacle and the medi-
med. cō. cyne *Petridates* to gether, *Anicen*
 saythe. There be certeyne medicins
 contrarie to poyson, whiche wyll not
 suffre poiso to appoche ners the hart
 as triacle and *Petridate*.

Aer fit mundus, habitabilis, ac
 luminosus.

Nec fit infectus, nec olens fetor
 re cloace.

Choyce This terte declarethe foure thynges
of holdre touchyng the choise of holsome ayer.
ayre. Of whiche the fyrste is, y one oughte
 to chose a clene ayer that is not infe-
 cted wyth vapours. For vncleane
 ayer doth alter the harte after the na-
 ture

ture of the complexion that it is myn-
gled with, as Haly saythe. The. ii.
thyng is, one ought to chose a lyght
ayer: For darke ayer maketh a man
heuy and dulle spirited, for suche aier
myngethe it selfe with the humours
in mans bodye, and soo beyng trou-
bled it runeth to the harte, of y^e which
and of the humours, grosse and trou-
blous spirytes ben engendred, the
whiche make one lumpysh & slowe.

Therfore there is nothyng that ma-
keth a mā more iocunde or mery and
lesse heui, thā to walke in a faire clere
ayer, or to ryle perly. The. iij. thyng
is, that we oughte to eschewe infected
ayer, that is where slaughter of peo-
ple hath ben: For commonly in those
places where as great slaughter of
people hath bē, & in places nere ther-
unto, foloweth great pestilence: for
whan we dwale in the infecte ayer, it
infecteth the spirites in our bodye.

The. iiij. thyng is we shulde eschewe
gunges, sinkes gutters, chanelles, stin-
kyng ditches, and all other particu-
ler places that are infected with car-
reyne, and places where as deed car-
keses

Halle. iij
reg. in cō
illius cas
no. Oia
hec. &c.

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Avic. ii.
in doct.
ca. ii.

keses oꝝ deed folkes bones are caste,
and places where hembre and flaxe is
wattered. Foꝝ the ayer so infected,
dothe enfecte the spirites of our bo-
dye, and specially hurteth the braine.
And therfoze Aulcen saythe, that as
longe as the ayer is temperate and
clere, and no substaunce contrarpe to
mans nature myngled there wpyth, it
causeth & conserue the a mans helthe.
And whan it is changed, it dothe con-
trarie to the operation therof: and foꝝ
a moze declaration of the foꝝsayde
thynges wytteth wel, that the ayer in
the regymment of helth is necessarie.
ij. wayes. Fyꝛste, foꝝ the refreshyng
of the harte. Secondly, foꝝ the auoy-
dyng oute of sumyshe superfluites,
that trouble the spirite and naturall
heate. Foꝝ lyke as we se by exterieon
thynges as the fyꝛe without fannynge
of the ayer is choked and quenched:
so lyke wise we may imagyn that the
spirites and naturall heate in man
had nede to be nouryshe conserued &
attempered. The attemperance of na-
tural heate is caused by drawyng of
the ayer, and the pourgyne therof is
caused

caused by expulſinge of the ayer. The firſte is done by motion of the attracyon, and the ſeconde by motion of expulſion. Therfoze if we draue in ſynking and vncleane aier, it corrup- teth in vs the naturall heate and ſpy- rits. Therfoze the ayer ſhuld be faire and clere, without vapours and myſ- ſes: it maye not be troublous & clow- dy, nor myxed wyth yll vapours. For ſuche ayre troubleth the humours, & maketh a man heuie and ſadde, as is afoze ſayde. The open ayer oughte to be choſen, and not betwene walles or houſes: & truly to ſpeake the cloſe aier ſhulde be eſchewed. Yet neuer ſo leſſe in the tyme of peſtilence, when the ayer chanceth to be enſected, the cloſe ayer is to be choſe. Therfoze at ſuche ſeaſons, it is good for vs to abyde with in our houſes, & to kepe our widowes faſte ſhutte, leſſe the putrified ayer ſhuld enter in: But els the open ayer is beſte. Farther in the regiment of helthe, ſo ayer oughte to be eſchewed, the whiche is mixed with vapours of lakes and depe pyttes, conteynynge ſynkynge waters: and of certayne herbes,

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herbes, as colewortes, homlockes, & suche lyke: and of trees, as figge trees and walnutte trees. Farther that ater is to be chosen, wherein y wynde blowethe frome hyghe oz egall grounde. And also we oughte to take good hede that the aper excede not in any of his fyrste qualytees, y is to saye in heate, colde, moysture, oz drought, whiche if it chance, it muste be tempered by crafte as moche as is possible. These thynges. Auicen teacheth.

Aui. ii. l.
do. ii. de
diuersis.

Si tibi ferotina noceat potatio
vina.

Hora matutina rebibas, et erit
medicina.

This terte teacheth one doctryne, the whiche is this, if a man be diseased by dzyunkynge of wyne ouer nyght, lette him on the morowe a freshe dzyнке wyne agayne. For eyther dzyunkynge of wyne ouer nyghte causeth dzo nennes, thyrst in the mornynge, oz els inflammation of the body. If it inflame the body, than it is ryghte vnhol some agayne in y mornynge to dzyinke wyne a freshe, for that were as one shold

hold lay fyre to fyre: But if one hap
to be dronke, and therwith parbake
a lyttell: than it were holsome for him
to drinke wyne a freshe agayne in the
mornynge. For the drynking of wyne
than agayne, dothe lyghtly cause one
to vomite, wherby the stomake is clea-
sed: and by reasone of clensynge of the
stomake, the hurte of dronkennes and
parbakynge gothe away lyghtly.

And therfore Hippocrates counsay-
leth vs to be dronken ones a moneth:
that of the dronkennes may come vo-
mite: whiche thyng pserueth vs fro
yll dysseases of long continuance. If
the drynkinge of wyne ouer eue dothe
hurte one, by reason that he is not ac-
customed to drynke wine: thā he may
drinke wyne agayne in the mornynge,
to accustome him: & so the drynkyng
of wyne shall the lesse hurte hym. For
as Hippocrates saith, of acustomable
thing comethe lesse grete. But in case
that thyristines in the mornynge dothe
folowe on drynkyng of wyne ouer
eue, than to drinke water in the mo-
rnynge is beste to coole his thyriste.

And for as moche as we haue spoken

H. J.

of

Hipp. ii.
aphoriz-
mo, ex-
multo tē
pore, &c.

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Auic. ii. i
cap. de
regimie
aquæ et
vini.

Sire in-
conuenien-
ces engē-
dred of
drunken-
nes.

of hurte that comethe by dꝛynkynge
of wyne: wyttethe well, that he that
hath a feble bꝛayne, of what so euer
other condicion he be, he ought to be
wel ware of dꝛōkennes. For to be ofte
drunken as Auicen sayth: is cause of.
vi. inconueniencences. Of whiche the
fyrst is corruption of the lyuers com-
plection. For wine excessiue take,
comethe to the lyuer: and resoluethe
the heate therof: wherby the lyuer loseth
his naturall generation of bloudde:
and in the stede of bloudde, it engen-
dꝛeth wattrishenes, and causeth the
dꝛopsey, or els it cutteth the lyuer or
the humours therof, wherby leprosy or
wodnes is engendꝛed. The. ii. thyng
is, the corruptinge of the bꝛaynes com-
plection, by reason that thycke & con-
tinuall fumes of the wyne ascēd ther-
to, the whiche dispose the hotte bꝛaine
to wodnes and frenesye: and the colde
to the fallynge pꝛel, forgetfulnes and
palsey. The. iii. thyng is weaknes of
the senowes. For we se cōmonly that
these dꝛonkerdes haue the palseye in
their heed and other membes, as wel
in yowth as in age. The. iiij. thyng is
diseases

diseases of the senowes, as the crāpe
& palsey. For superfluous dzyntyng
of wine, oft times turneth to vineger
in the stomake, whiche hurteth the
senowes. Also often tymes, for faute
of digestion, it tourneth into vndige-
sted wattryshenes, whiche doth mol-
lifie the senowes and often tymes it
enduceth or draweth grosse humours
to the senowes, wherby they be stret-
ched oute, or drawn together. The
fyste thyng is the palsey, that the hu-
midites of the brayne, encreased by
wyne doo engēdre: so that they stoppe
holly the wayes of the lively spirites
that procede from the brayne to the o-
ther membris. The. vi. thinge is so-
dayne dethe, for whyle the dzonkerde
snozteth or slepeth, his wynde pypes
are closed or stopped with the abun-
dance of wyne or humidites therof
engendred, wherby he is sodaynely
strangled. And though the immode-
rate dzyntyng of wyne causeth the
forsayde inconueniencies: Yet wyne
moderately taken is holsome dyuers
wayes. And Auicen reherseth. v. bou-
tyes of wyne moderately dzonke.

H. ij.

The

THE REGIMENT

A. boun: The first is, that it easely conueyeth
teis of the meate that it is myngled with, to
wyne mo al the membez of the body, throughe
deratly the heate, subtilite, and hyd cōueniēt
dronke. properte therof. The secōd thing is, it
digesteth & resolneth fleume throughe
the heate and subtilte of his substance
and maketh it apte to auoyde out, o
penethe the wayes, and comfoztethe
nature to dzyue it out. The thyrde is,
it auoydeth redde coler by bryne, and
by other insensible vacuations, as
swette and suche lyke. And this is to
be vnderstāde of claret oꝝ white wine
the whiche is feble of nature, oꝝ els
alayde with water: for other wyse it
wyll encrease coler, by turnynge it
selte into coler, and inflammation of
the lyuer. The. iiij. thynge is, it cau
seth melācolynes, y whiche is grosse,
and moueth slowly, easelye to passe
throughe the pipes oꝝ cundytes ther
of, from the lyuer to the splene, & frō
the splene to y byrmyne oꝝ mouthe of
the stomake, & at laste with the drag
ges, to auoyde out of the bodye. And
it declyneth oꝝ repelleth the hurte of
melancolynes, throughe contrarye
ousnes

qualities of complexion, and maner of proper substance, in the effectes therof. For ties of me melancoly engendzeth heuynes, feyn: lancolye tenes of harte, and couetousnes: but of wine wine engēdzeth ioye, boldenes, stoutnes of stomake, and lyberalite. The fyfte thyng is, it resoluethe all causes of werynes, excepte it be myrra with some other meate. For wyne reupuethe the resolute spirites agayne abundantly, and dothe comfozte naturall vertue, and taketh away or diminisheth humidities that be lefte or remayne in y muscels, in y senowes of the hart, or in the ioyntes. And yf the bodye be dzyppede by werines, and nedeth moystnyng, wyne moysteth it quickely, so it be allayed with water. Farthermoze besides these thynges, wyne hath many other good properties. For aboue al other thynges wine is a swyfte and a sodayne nourysher: it comfozteth the heate and naturall spirites, and heateth all the bodye, it clereth the wyte, it appeleth anger, it dzyueth away heuynes, and stereth to bodily luste. And no dzyinke dygeth rawe humours so wel as wyne.

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And wyne makethe one manly bothe
in stomake and body. And they that
drynke no wyne are nothings in re-
gard of theyr egals that drynke wine
neither in stomake nor corage.

Gignit et humores melius vinū
meliores.

Si fuerit nigrum, corpus reddit
tibi pigrum.

Vinum sit clarumq; vetus, sub-
tile, maturum,

Ac bene limphatū saliens moe-
dramine sumptum.

This texte declareth one doctrine of
wine: and that is this, the better that
wyne is, the better humours it engē-
dret. The cause is, for blacke wyne
is more grosse and earthye than any
other: and therfore the spirites ther-
of engēdred be gros: And Galen saith
Grosse spirites make the body heuy
or slowe. And farther there be. ii. do-
ctrines reherſed touchynge the ele-
ction of wyne. The fyrſte is, wyne
oughte to be clere. For ſuche wine by
reason that it is ſubtyl, engendret
ſubtyl and clere ſpirites. The. ii. is,
it oughte

All doc-
trines to
choſe
wyne.

it oughte to be olde & not newe. For newe wyne oz muste dothe sooner ouercome ones brayne, & make one haue the laske, than any other of the parell: it engendzeth the colyke and othher accyidentes, that shall be declared after whanne we come to, Impedit vrinam. For ye shoulde not vnderstāde, that wyne ought to be olde.

For suche wyne, as Auicen sayth, is as a medicine, and not as drinke. For suche wyne doothe rather alter a temperate body to heate & droughthe, than nouryshe it. For whan it is so very olde, it recepueth agayne his fyrst natural verdur & sharpenes, & is thā al firy, wherfore y aggregator writeth, that it is hotte & drye in the thyrde degree. The thyrde lesson is, that wyne ought to be subtile. For subtile wine maketh the spirites of man subtile, & grosse wynes engendre grosse spirites. The fourth doctrine is, wyne shulde be rype, & not verte oz eger, for els it wil depzue mā of al his natural vacuatiōs & good helth, as Galē saith And therfore it is hurtefull for theym that wante euacuation by vryne & all

Auic. iii.
i. de reg.
aquæ et
vini.

Aggrega-
torca.
de vite.

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Ga. i. cō- other they: vpper membzes. Yet as
 mēto. ii. Galen sayth, suche stiptical wyne is
 can. iii. holsome for diseases that chaunce in
 par. reg. the guttes. And the stipticalnes of
 acutorū. wine may be putte away with moche
 myngling of water. The fiftre doctri-

ne is, that wine shulde be alayed with
 water: For therby the fumosite of the
 wine is put a waie: and so it doth lesse
 ouercomme the bzayne. This is of
 trouthe, if the wyne be subtile, but yf
 it be grosse, it ouercōmethe y bzayne
 the sooner, for therby it is made sub-
 tyle and moze sumpthe. And of this
 wyne. Auicen bnderstode, whan he

Auic. iii. sayde, that wine alayde with water
 i. cap. de doth soner ouercome the bzayne than
 regimie cleane wyne. The. vi. doctryne is,
 aquæ et wyne shulde be spzynkelynge whan
 vini. one tasteth it, and this is one of the
 condicōs of good wyne, befoze saide.

The. vii. doctrine is considzed in the
 dzynters cōdicion, & not of the wine:
 that is, one oughte to dzynte wine tē-
 perately. For wyne tēperately taken,
 shapeth the witte, & engendzeth all
 the holsome thinges befoze declared.
 By al these thinges here expzessed we

may

may conclude, that wyne that oughte to be chosen and is best in the regimēt of health, is meane wyne egalle betwene olde and newe, clere, somewhat redde, of good odour and flauour, of egall sauour, that is neyther eger, sharpe, noꝛ swete: which is not grosse noꝛ to muche subtile, and eke that it be not to strong noꝛ to weake: and yf it growe not on stony & hilly ground, noꝛ on simple playne & earable goundes, but on hyghe grounde, lyng opē towarde the south, in a countrey not to hotte noꝛ to colde. Touchyng the regiment of wyne, concernyng the ages, the rules that Auicen putteth, are to be well noted. The firste is, to geue chyldezen wyne to dꝛynke, is as one would lay fire to fire made of drie woode. Foꝛ chyldezen be tendꝛe & some enflamed, thꝛough the haboundaunce of their naturall heate, and their senowes and bꝛayne be weake and feeble. Wherefoꝛe wyne hurteth them many waies. But specially by quicke inflamatiō, by hurtyng of the bꝛaine, by lyghtly percypng of the senowes, & abundant fumosite. Therfoꝛe whan
one

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one gyueth chyldren wyne to dzyinke,
the inflamyng heate of the wine is ad
ded to the flamyng heate of their bo
dies, whiche are of as smal resistance,
as dzye styckes, reedes, oz towne, is a
gainst the fyre. The seconde rule is,
that one may geue an olde manne as
much wyne to dzyinke as he can beare
without hurte, that is, as muche as
his natural and due appetite desireth.
Foz like as olde bootes and buskyns
that be dzye and wzyнкеled be made
souple and playne with oylunge: so
lykewyse bene y bodies of olde folkes
by dzyynkyng of cholen wine, as wine
of Beuuops. Aunciente folkes are
colde, and wyne heateth: their spirite
is heuy, and they be ful of melancoly:
and wyne maketh theim merie, and
represseth melancolines: and commo
ly olde folkes slepe yll, and wyne ma
keth theim to slepe well. Olde folkes
be disposed to opilations, and wyne
openeth. And lyke as wyne is to chil
dren moste contrary, so foz olde folkes
it is moste holsome. The thyrde rule
is, the yong folkes shuld dzyinke wine
temperatly, whiche temperatly is to
be

be vnderstande mesurable quantitie,
and conuenient alayeng with water.
And although that yonge folkes are
as hotte as chyl dren, yet their mem-
bres be moze sounde, & their senowes
and brayne moze stronger, whereby
they may the stronglier resist þe hurte
that commeth by drynkyng of wyne.
Many good thynges come by dryn-
king of wyne sobzely, that is to saye,
the boydyng of coler, the quickenynge
of the corpozall myght and wyt, and
the abundance of the subtile spirites.

Non sit acetosa ceruicia, sed
bene clara.

De validis cocta granis satis
ac veterata.

This terte declareth. v. thynges, by
which one may knowe good ale. The
first is, that it be not sower, for that
hurtech the stomake. A sower thyng
as Auicen sayeth in manye places,
hurtech the senowes, and the sto-
make is a membre full of senowes,
specially about the brimme oz mouth.
The seconde thyng is, that ale
muske be clere: For troubled ale is
a stop

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a stopper, and hurteth the suer much that haue the stone, it fatteth and enflateth and maketh one short winded, and engendzeth much fleume. The thyrz thynge is, that ale shuld be made of good cozne that is not corrupt, that is to saye, of the beste barley, wheate, or ootes: for the better the cozne is, the better is the humour therof engendred. The fourthe thynge is, that ale ought to be wel sodde: for that causeth it the better to be digested, and moze ampyable to be receyued of nature: & the inconueniences therof growyng, are the better bozne. For if the ale be not well sodde, it engendzeth ventosities in the bealy, gnawing, enflation, and colycke. The fift thynge is, that ale ought to bee stale and well pourged. For newe ale engendzeth the same hurte that ale doth, the whiche is not well sodde: and also doth lyght breade the strayne coplyon.

De qua potatur, stomachus non
inde grauetur.

Here is taught one lesson touchyng
the vse of ale. That is, one oughte to
drynke

Drinke it moderately, so that the stomake be not hurte thereby, nor drunkenness caused. For it is worse to be dronke of ale than of wine, and endureth longer: and the fumes and vapours of ale that assende to the head are grosse, wherefore they bee not so soone resolved: as they that be mounted by wyne. Whereupon it is to be noted, that in the beginnyng of dyner or supper, it is holisome to drinke ale before wine: the cause is, for at the beginnyng of our repast or dyner, the body is hungry: so that the stomake before we began to eate meate, was hungry, and so drawe superfluities from the membres. Therfore if we begynne with wyne, by reason that nature greatly despyeth it, and for the great nourishment thereof, the superfluities, together with the wyne bene drawen of the stomake, and are conveyed to the parties of the bodye: but nature doeth not so desirously drawe ale. And also ale washeth away the humours that hange about the bypymme of the stomake. And for this cause physitions counsaile, that whan one
is

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is moſte hungry, he ſhould firſt aſſay
to vompte or he eate any meate, that
thoſe ſuperfluities that be drawen to
gether of the hungry ſtomake, may
be boyded out, leſſe they be myngled
with the meate. Lykewyſe he that ſea-
reth to be thyrſty by ſuperfluous drin-
kyng of water, ſhould drynke ale: for
it quencheſh vnnaturall thyrſte.

Temporibus veris modicum
prandere iuberis.

Sed calor eſtatis dapibus no-
cet immoderatis.

Autumni fructus caueas, ne
ſint tibi luſus.

De menſa ſume quantum vis
tempore Brume.

Diete al: Here the auctour determineth, what
ter h. iiii. quantitie of meate ſhould be eaten at
ſeaſons of ter the diuerſitie of the ſoure ſeaſons
the yere. of the yere, that is to ſaye in ver or
ſpryng tyme, ſommer, autumnne, and
wynter. He ſayeth that in the tyme
of ver, we muſte eate lyttel meate. To
this Auicen agreeeth and ſayeth, the
reaſon is becauſe in wynter mannes
body

body is not greatly geuen to labour and exercyse, rawe humours are encreased, and specially fleumatike, whiche after the proportion of the season, than specially be engēdred: which humours by reason of colde, are enclosed in the bodye, and when ver oʒ spzyng tyme cometh, these rawe humours, gathered together, doo melte and spzebe thzough all the body: wherfoze nature is than greatly occupped in digestyng of theim. And therfoze in ver season, if one eate muche meat, it letteth nature to digesse suche fleumaticke humours, and causeth them to diuerse oʒ turne another way: For by these humours and great quantite of meate nature is ouerpzessed. And so therby such humours shal remaine in the body vndigested, and runne to some mēbre, & ther bzede some disease. And therfoze we oughte to take good hede, that we eate not great quantite of meat in ver. For littel meat in this season, is a speciall pzeservaciō from diseases, ȳ thā reigne, as Auicē saith. And this sayng is of a truth, from ȳ myddes of the ende of ver, and not in the

Au. ii. i.
doct. ii.
ca. vi. &
iii. i. doc.
v. de reg.
temporū
cum reco
ti auris.

Au. ii. i.
doct. i.
cap. vi.

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the begynnynge: for the begynnynge of
ver is likened to wynter: wherefore
than one may nuryſhe his bodye as
well as in wynter. And this alſo may
be thus vnderſtāde: if the body be full
of humours whan ver cometh, than
meate is to be geuen after the natural
heate and reſolution, that is cauſed of
the body: for than the cauſe is auoy-
ded, for whiche meate ſhould be dimi-
nyſhed To this Hippocrates agreeth
ſayng: Bealies in wynter & ver are
moſte hotte, and ſleepe moſte longe.
Therefore in thoſe ſeaſons, by reaſon
that naturall heate is muche: it ne-
deth muche nuryſhement. Secondly
he ſayth, that to eate muche meate in
ſommer is hurtful: becauſe that than
the vertue of digeſtion is feble. For &
ſpirites and naturall heate, whiche
are the instrumentes of corpoꝛall ope-
ration, are than right feble, ſparpled,
& reſolute by reaſon of the outwarde
heate, the whiche dooeth vehemently
dꝛawe the to the exterior partes: and
ſo cauſeth that muche meate can not
well digeſte. And here is to be noted,
that for as muche as the behemente
reſo

resolution of humidities, as well sub-
 stanciall, as nutrimentall of the body
 is great, grosser & more meate in som-
 mer should be eaten, if the myght di-
 gestive could digest it: but because na-
 ture can not digeste muche at ones,
 we must eat a lyttell and oft: as Ga-
 len sayeth. In sommer we muste eat
 many tymes and lyttell: because the
 body hath ofte nede, by reason of ofte
 dissolutiō. And although littell meate
 should be eaten in the sommer, yet one
 may drynke muche, by reason of the
 great resolution and droughthe of the
 body: and the natural heate of the bo-
 dy exceedeth the moisture thereof: and
 manne is than more thyrsty than
 other tymes. But yet than one ought
 to drynke lesse wyne, specially if it be
 pure, for suche wyne dooeth soone en-
 flame, and causeth the natural heate,
 augmented by the ardent heate of som-
 mer to bourn: and therefore he that
 wyll drynke wyne in sommer should
 myngle it well with water: and for-
 beare olde and strong wyne. Thydolp
 he sayeth, that in Autumne we ought
 to beware of frutes, specially of the
 same

Gale. in
 canicō.
 et quib?
 semel.

&c.
 The rea-
 son y one
 ought to
 eat littel
 meate in
 sommer.

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To auoid same seasō, as grapes, peches, figges,
 eatyng of and suche lyke: or at least to eate but
 frutes in lyttell of theim, for suche frutes engē
 autumne dre bloudde, that is apt to putrifie, by
 reason of humours and boylling that
 they make in the body, and specially if
 they be receyued in to an vnclene sto-
 make or a corrupt body, which for the
 mosse parte chaunceth in autumne.
 And so than yll & fylthy diseases are
 engendred, as the pockes & other pe-
 stilent sickenesses. And witteth well,
 that in autumne hunger and thyrste
 should be escheued, and to eate much
 meate at one meale, as Rasīs sayeth.
 The wyne also that is dronke in har-
 nest, should be alayed with muche wa-
 ter that it may moist the body, & coole
 the heate, but not so superfluously a-
 layed with water, as it is in sommer:
 nor to be dronke so superfluously: for
 by reason that nature is feble, it is
 not able to weld and digeste it: and to
 much alayeng with water, distroieth
 natural heate, and encreaseth ventro-
 sities: wherby y colycke is engendred.
 Fourthly he sayeth, that in wynter
 one may eate as muche as he wyll, y
 is

Rasīs.iii
 alm.ca.
 de regi.
 corp. se-
 cundū
 tempus.

is to say, more than in other seasons,
after the mynde of Auicen. And Ga-
len sayth. In wynter much meat ley-
serly should be eaten. The reason is,
because the heate of our body in wyn-
ter is strongest, bothe by reason it is
congeled together, and fortified by po-
sition of his contrary, that is to saye,
the coldnes of the ayer, enuyronyng
our bodies about. And this is verified
in bygge bodies and fleshy, and not in
bare and feble: for on suche bodies col-
denes of wynter enclined, doth not co-
forte with heate, but doth make them
more feble: For in wynter as Hippo-
crates sayeth: bealies be hottest of na-
ture, and slepe mosse long. Whereby
it appereth, that the grosse nouryshe-
mentes and hardest of digestion are
more holsome in wynter than in other
seasons, because the heate is stronger.
But the wyne that is drōke in winter
should be as ruddy as a rose, and not
whyte, & alayed with a lyttell water.
Here is to be noted, y although by the
strength of heate, & vertue of digestiō
in wynter, y grosse & strong meates are
more holsome, yet because y season is

Gale. in
cani.
aph. et
quib⁹ se
mel. &c.

THE REGIMENT

disposed to opilation and repletions,
by reason of much fleume, it were hol
some to vse meane meates, betwene
heuy and lyghte, grosse and subtyle,
as kybbe, beale, mutton, pykes, per
che, and creuelles. And they that vse
grosse meates, as befe, poozke, beny
son, gottes fleshe, and suche lyke,
shoulde eate but one meale a daye, or
els to vse meates laxative, as persely,
crellis, mustert, and suche lyke, and
to vse great labour.

Salvia cum ruta faciunt tibi
pocula tuta.

Adde rose florem minuit po
tenter amorem.

Herbes
hollome
put in to
dzyneke.

Here the auctour describeth two reme
dies against yll dzyneke. The firste is
sage leaues, sage put into the dzyneke,
for doeth the hurte of it, and also it co
forteth the senowes and Brayne, the
whiche comforted, doth the better re
siste the yll fumes, that of the yll dzyneke
ascende therevnto. The second reme
dy is rewe, wherof if the holle leaues
be put in to the dzyneke, the vertue of
it for doeth the malice of the dzyneke.

And

And howe good and holosome rewe is
against popson, it hath bene declared
befoze at Allea, nux, ruta. &c. And
this terte sayeth, that to the two soze-
sayed herbes we may putte the roose
flower. And this ought specially to
be vnderstande of a redde rose, for the
swete smell and stipticalnes thereof,
amendeth the malice of the dzyneke.

*Nausea non poterit quemquā
vexare marina.*

*Aurea cum vino mixtam si
sumpserit illam.*

Here the auctour teacheth a remedy,
howe they that are not accustomed to
passe the sea, may auoyde parbraking
oz spuyng. He that wyl passe the sea,
muske a fewe days befoze he take ship
pyng, myngle the sea water with his
wine. This is a remedy for them that
be ryche, but if it be a poore manne,
than he must dzyneke sea water, that
he may easely eschewe spuyng. The
reason hereof is, because the sea wa-
ter is salte, and so with his saltnes &
stipticite, that foloweth saltenes, it
closeseth the mouthe of the stomake,

A reme-
dy for par
braking.
on the sea

3.ij.

and

THE REGIMENT

Au. iii. i. and thereby fordoeth spuyng. And
 de reg. here is to bee noted, that as Auicen
 iter agē sayeth, a trauayler on the sea, shoulde
 cis in ma not muche go about to withstande or
 ri. to forbear parbzyng or spuyng, at
 the begynnyng, but to vomite vntyll
 he thynke hym selfe well purged, for
 that p̄serueth hym frō many disea-
 ses, and not onely p̄serueth, but also
 healeth or alleuiateth greuous & gret
 diseases, as lepre, dropsey, palsy, cold-
 nes, and swellng in the stomake.

Au. iii. i. Thus sayeth Auicen. But in case that
 doct. ii. the traueiler on the sea spew so much
 cap. ii. that he therby is right greatly febled,
 than he muste restrayne himselfe by
 eatyng of drypticall and sower fruite,
 as burype fruite, crabbes, sower pom-
 garnerdes, and suche lyke, wherwith
 the mouthe of the stomake is comforte-
 ted, and the humours expelled downe
 and also the stomacke therewith is co-
 forted, & the humours flowng there
 vnto by takyng of the water, are dry-
 uen away. Or els we may take mu-
 sterre fede dryed by the fyre, & drynke
 it with wyne, or wormewood may be
 eaten or dronken, or arosse wette in
 red o,

redolent wyne is good to eate. And generally tarte meates bee good for tranaplers on the sea, for they comforte the stomake, and prohibite vapours and fumes that would ascende to the head, as herbes sodde in vyneger, or in the ieuise of sower grapes.

Saluia, sal, vinum, piper, allea petrocilium.

Ex his fit salsa, nisi sit com-
mixio falsa.

Here the auctour teacheth vs to make a common sauce if we lacke a better. And. v. thynges goeth to the making of this sauce. The first is sage, where with we may make sauce for a goose roste or sodde. For commonly a goose or a pigge roasted is stopped with sage to drye vp the humidites and clammines of them, and also because the fleshy should smell somewhat thereof, but yet after it is roasted, the sage woulde be caste away and not eaten. Lyke wyle of sage vplandy the folke make a sauce to eate with a goose: for they stampe sage and garlyke together, To make a common sauce.

℞. iij.

that

THE REGIMENT

that the sage may abate somewhat of the garlykes sauour . The seconde thyng is , salte with wyne , and this sauce is for riche and noble men. For whan they wanne musterte , or berieuse, they put wyne in a saucer , and myngle it with a litle salte. The thyrde thyng is peper, a sauce for bylandishe folkes. For they myngle peper with beanes and peason. Lykewyse of roasted bread, with ale or wine, and with peper they make a blacke sauce , as it were pappe, that is called pepper, and that they caste vpon their meate flesh, & fysh. The fourth is garlyke, wherof the bylandishe people make a sauce for they mingle soft chese and mylke, and stampe garlyke together , and so they eate it with their meate, whether it be roasted or sodde , salte or freshe, & with harde egges . The fift thyng is persly, of persly leaues stamped with berieuse or whyte wyne , is made a grene sauce to eate with roasted meat. And here is to be noted, that sauce or sauces varie after the seasons of the yere. For in hotte seasons , it must be made of cold thynges, or of stufte of litle heate,

heate, and in colde seasons contrary
wyle. Therfore sommer sauce shulde
be verieuse. yf ell, or vineger, the iuce
of lemons, or of pommegarnades,
with rose water, and suche lyke. And
other whyle in sauces made in sōmer
one may putte a lyttel pellytoze and
perslye, to attēpe the coldenes of the
fōr sayde thynges. But the matter of
the cōpetent sauces in wynter is mu-
sterte, carloke, gynger, pepper, cyno-
mun, gelofers, garlyke, sage, mintes
pelytoze, and perslye: wyne, water
of fleshe, vinegre not to stronge, but
very nere to the nature of wyne. And
in meane seasons, the sauces shulde be
meane, neyther to hote nor to colde.
Secondlye sauces differ by reason of
the meates fōr whiche they be made:
fōr one mete wyl haue one sauce, an
other meate another sauce as lordes
cokes knowe. Sauce fōr muttō, beale
and kybbe is grene sauce, made in sō-
mer with vineger or verieuse, with
a fewe spices, and without garlyke
otherwhyle with persly, white gynger
and tosted breadd with vineger. In
wynter

THE REGIMENT

Winter the same sauces be made with many spyes, and lyttell quantite of garlyke, and of the beste wyne, and wyth a lyttell verieuse, or with musterte. Sauce for roasted befe is made with pepper, tosted breadde, broth of fleshe and grapes. And y same sauce is good in winter to eate with porke. Also porke in sommer may be eaten wyth byneger and perslye at the begynnyng of dyner. But in case that the forsayd meates be baked, and specially befe and porke, and in wynter, than serue in a whyte oynyon, and a smal quantite of swete spyce beaten in powder. But in sommer serue it in wythout oynions, & with verieuse, or els with a fewe small oynyons. And yf the pastes be made of more tendre fleshe and lyghter of digestion, than serue no oynions in therewith: but in sommer almon milke with verieuse, and a lyttel blāche powder: And at the last ye may put therto, an egge broken with verieuse. But in wynter in the stede of verieuse take wyne, and more spyce. With roasted rabbates and chekyns, sauce made with cynomume,

minne, crummes of bzeade, and with Diners
 verseuse in sommer seasō is hollsome good sau
 and in wynter with wine. For roasted ces for sō
 porke in wynter take of the dzypping, dry mea
 tempered with good wyne and syny: tis.

ons: and in sommer take the grene
 sauce aboue named. For roasted fesan
 tes, pyggyons, and turtys, take none
 other sauce but salte. For boyld cap
 ons & cockes take of the same bzothe
 wyth a lyttell blanche powder. And
 namelpe in wynter if they be boyled
 with sage, flope, and perslye, this is
 good sauce: and in sommer the bzothe
 of the capon, and a lyttell bergis min
 gled together is a hollsome sause. For
 fatte capons and hennes baked, serue
 in none other sauce, but a smal quan
 tite of blanche powder and at the ende
 the aboue named grene sauce in som
 mer, and in wynter good wyne. But
 fische the grosser it is, the harder of di
 gession, the more superfluous, & mol
 ster of nature, y more it nedethe hotte
 sauces and sharpe, & the same rule is
 lyke wyse true in all maner of fische.

Si fore

THE REGIMENT

Si fore vis san⁹ a blue sepe man⁹
Lotio post mensam tibi confert
munera bina.

Mundificat palmas, et lumina
reddat acuta.

Here þ auctour teacheth. ii. holsome
thynges þ come by washinge of our
handes after meate. The fyrste is, the
palme of our handes are mundified.
The seconde is, our syght is sharped
therby, & that is specially by acciden:
for þ hādes be þ instrumentes to clense
the eyes: & it is ryght holsome for the
to be mūdified: wherof we haue spokē
befoze at Lumina mane manus.

Panis non calidus, nec sit nimis
inueteratus,

Sed fermentatus, oculatus, sit
coctus.

Modice salitus, frugibus valia
dis sit electus.

Non comedas crustam, coleram
quia gignit adustam.

Panis falsatus, fermentatus, bes
ne coctus.

Purus sit sanus, qui non ita sit
tibi vanus.

In

In this terte. ii. thinges are touced or remembred concernynge the choyce of bzead. The first is heate. For bzead ought not to be eaten hotte. Hottes bzead as Auicen sayth, is not conuenient for māns nature: and bzead that comethe hotte from the ouen is vnholosome. The reason is, bycause it stoppethe moche. And againe after he saythe: That hotte bzeadde causeth thysynes, by reason that it is hotte: and it stoppeth in the stomake by reason of his vapourous humidite: and is of quick digestion, & descendeth slowly downe. And all thonghe that hotte bzeadde in the regiment of helthe be vnholosome to eate: yet the smell thereof is ryghte holosome: for it reluethe one in a sowne: and it is possible, that some folkes maye lyue by the smell of newe bzeadde. The. ii. thyng is, we oughte not to eate bzead that is very stale, or mouldie: for such bzeadde is vnholosome for the nourishment of mans nature: for it drieth the body, and engendzeth melancolie humours: wherby it folowethe, that bzeadde shulde not be to newe nor to stale.

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Ga.i. al
 ment orū
 ca.ii.
 A propze
 tes of
 good
 breadde.
 Au.ii. cā
 ca. de pa
 ne,

stale, but a daye olde. Farther this
 terte declarethe. b. propzetes of good
 breadde. The fyrste is, it muste be wel
 leuende, as Galen saythe: The best
 breadde of digestion, is it that is very
 wel leuende, & baked in an ouen that
 is hatte with moderate fyre. And a
 gayne he saythe. Unleuende bread is
 holosome for no bodye. And after the
 mynde of Auicē, Breadde made with
 lyttel leuen nouryseth moche, but
 the nourishment therof is a stopper,
 excepte they eate it, y labour moche.
 The.ii. thing is, that bread oughte to
 be lyght, for therby it is knowen, that
 the clammynes therof is goone. Yet
 neuerthelesse this breade, after the
 mynde of Auicē, is a swete enterer,
 and of lesse and worse nourishment, as
 bread that is made of moche branne.
 The.iii. thing is that breadde oughte
 to be well bake: for breadde that is yll
 bake is of yll digestion, and engēdeth
 grese in y stomake. And Auicē saythe
 That breadde yll bake nourisheth very
 moche, but the nourishment causeth
 opilations, excepte they labour moch
 that eate it. And bread bake on a stone

oz in a panne is of the same fashyon:
foz it is neuer wel bake with in. The.
iii. thyng is that bzead oughte to be
temperatly salted. Foz bzeadde ouer
swete is a stopper, and bzeadde ouer
salte is a dzyper. But bzeadde modera-
tely salted nourisheth beste, so that it
haue the other condicions. The. v.
thyng is, that bzead shulde be made
of the beste grayne: that is to saye of
the beste wheate. Moze ouer the auc-
tour in this terte warneth vs to be
ware of crustis eatinge, foz they en-
gendze adust coler, oz melancolye hu-
mours, by reason that they be bur-
ned and dzye, and therfoze great esta-
tes, the whiche be coleryke of nature,
cause the crustes aboue and benethe
to be chyped awaye, wherfoze the
pythe oz the crumme shuld be chosen,
the whiche is of a greater nourish-
mente than the cruste. Yet notwith-
standinge the crustis are holsome foz
them that be hole, and haue theyr
stomake moyste, & desyre to be leane,
but they muste eatte them after they
haue dyed. Foz they enforce the
meate to disceind downe, and comfort
the

THE REGIMENT

the mouth of the stomake. Farther in the two last verses is shewed, that good breadde oughte to haue these. v. conditions, that is to saye, it must be well salted, leuened, well bake, made of good cleane cozne that is rype gathered bonde vp in theste, and housed in due season. And here is to be noted, that if one desyre to nouryssh his bodye, he muste haue his breadde made of pure flower, the bzane cleane take out, and he that desyareth to be lener, must leue some bzanne therin. For bzanne nouryssheth but littel, and vnloseth the bealye, and flower doth contrarie wyse.

*Est caro porcina sine vino peior
ouina.*

*Si tribuis vina tunc est cibus,
medicina.*

Here in this texte the auctour compareth porke with mutton. If porke be eaten without wine it is not so hol some as mutton, but if porke be eaten with wyne, it nouryssheth beste, & is medicinable, for it moysteth moche. And this is to be vnderstande special ly of

ly of roasted pygges and bzaune well
dyght. And here is to be noted, that
porke salted oz dzyed in y smoke, such
as men of the countrey vse, called ba-
kon, is in no maner wyse so holsome
as mutton, whether it be eaten with
wyne oz no, but it is vnderstonde by
rosted porke, oz pygge, oz bzaune, as
is befoze sayde.

*Ilia porcorum bona sunt, mala
sunt reliquorum.*

Hete the auctour saythe, that hogge
tripes, be better than of other beastes
The reason is, bycause we eate fewe
entrailes excepte they be full of bloud
& of very fatte beastis, as hogges be.
Nowe onely hogges bloude, thzough
the similitude of cōplectiō to mā's na-
ture, is bludde of whiche y bowelles
be filled. And lyke wyse hogges be soo-
ner fatte thā any other beastes. Ther-
foze we eate rather y tryppes & chytter
liges of an hogge thā of other beastes

*Impedit vrinam mustum, soluit
cito ventrem.*

*Epatis infraxim splenis, gene-
rat lapidemq;.*

℞. j.

℞. j.

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Here the auctour sheweth. b. inconveniencies, that brede of drynkyng of newe wine or must. The fyrst is, that muste letteth the brine: and this may be vnderstande two wayes. Fyrst by reaso that muste is thicke and grosse, it myngleth with the dregges, and so stoppeth the lyuer and the raynes, so that the brine canne not easelye haue course. Secondely, it letteth the brine to haue due course, as renyth muste doothe, and certayne other subtyl wythes lyke wyse. For there is some rennyng the must, of the which the lyes are mozt pycant or bytynge: and while it runneth into the bladder, the erthy lyes therof do bite and pricke the bladder, and constrainne one to pisse contrary to the due order and maner that he was wonte to do. The second is, it loseth the bealy, by reaso that it scoureth the entrayles, & throughe sharpenes of the lyes, it pricketh the guttes, & causeth the ordures to auoyde out: fyrste by reason that the lyes be mozt pycative, Secondely throughe vncosette, whiche suche wyne causeth. And thyrde by reaso that it maketh the

y guttes stipp2y, by way of indigesti-
 bles & grese of the stomake. Wher-
 fore the stomake leuseth and openeth
 the wayes, y were shutte. The thirde
 inconuenience is, the muste hurteth
 the good complexiō of the lyuer: For
 it stoppeth the lyuer thzough moche
 mynglyng of the lyes: and causeth a
 disease in the liuer called dissenteria.
 thzoughe swellng, wherby the liuer
 is enfebled. Thus sayth Auicen. And
 thus it engendzeth an yll coloure, and
 yll diseases of the lyuer, that is to saye
 spices of the dropt. The. iij. inconue-
 niēce is, that must hurteth y splene
 and the disposition therof, thzoughe
 the same cause that it dothe the lyuer,
 for it stoppeth the splene, and so cau-
 seth it to be harde. The. v. hurte is,
 that must engendzeth, the stone: and
 specially that is in the reynes, which
 is ruddye, and lightye frangible, by
 reason of opplatyon, that it causeth
 thzoughe the grosse substaunce ther-
 of. And this is certayne, if the muste
 be of very swete wyne, whose lyes
 be nothig byting or sharpe. For must
 that hath sharpe & bytyng lyes, pre-
 serueth

Au. ii. i.
 ca. de re.
 aquae et
 vini.

l. ij.

serueth

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serueth a man frome the stone, for it maketh one to ppyse ofte: lyke as some renp the muste doth, that causeth sand or grauel to be sene in the dryne: the which doth ofte prouoke one to make water: which ofte makynge of water, washeth awaye the smalle granelle, that cleueth to a mans raines, and so he auoydeth it.

Potus aque sumptus, sit edenti
valde nocius,

Infrigidat stomachum, cibum
nititur fore crudum.

Hurtes y
come by
drinking
of water.

Au. iii. i.
cap. de
regimie
ei⁹ quod
comedi-
tur.

Here are declared two hurtes y come by drynkyng of water. The fyrst is, drynkyng of water hurteth ones stomake y eatethe: by reason that water cooleth & leuseth y stomake, & specialy it destroyeth the appetite. The. ii. hurte is, drynkyng of water wpyth meate letteth digestiō, for it maketh the meate that is than eatē to be rawe, after the mynde of Auicen. For as Auicen sayth, moche water sholde not be dronke after meate. For it destroyeth the stomake & the meate & causeth it to swymme in the stomake.

And

And he sayth: that whan nature doth digeste meate, & that sufficient quantite of water be myngled therewith, than if we drinke moze water after that, it letteth verye moche the digestion that was begonne. And agayne Auicen saith: that drinkyng of water shulde be eschewed, excepte it be to helpe the meate downe, whan it stycketh oz descendeth slowely. But with mete water shulde neuer be taken oz bled. Auerroys in his comment sheweth the reason, and saythe: To drinke water vpon meate, makethe y stomake colke oz it be throughe hotte: and maketh the meate rawyshe, and also it causeth the meate to swymme in the stomake: & wyl not let it stycke fast there as it shuld coueniētly digest. The operation of the stomake is, to make a good myrryon of thynges receyued there in, & to digeste the well. That done there foloweth an ordinarie, & a naturall seperation of pure & vnpure thynges. And as a great quantite of water put in a pottle slacketh y stiching of y meate therein: so lykewise it chanceth in the stomake, by drynkyng

Auic. ca.
de reg.
aq. & c.

Auicē. ii.
cā. tract.
i. ca. iiii.
vini.

h. ii.

kyng

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kyng of moche water. But to drynke
a lyttell quantite of colde water with
out meate, befoze it discende downe
in to the stomake, is not forbiddē but
allowable, specialle if one be verpe
thyrsty: for a lyttell quantite of colde
water, taken after the forsayd maner
easethe the stomake, and quencheth
the thirste. The coldenes of the water
enforcethe the heate of mans body to
descende to the veri bottum of the sto-
make, and so fortiffeth the digestion
therof. Thus saythe Auicen. But
wyttethe well, that thoughe water be
moze conueniente to quenche thyrste
than wyne: yet wyne for a mā's helth
is moze holsome than water. And
thoughe water vnuerfallye quenche
thyrste better than wyne bicause it is
colde and moiste, yet to make natural
and good cōpyrion of meates, and to
conueye the to the extreme partyes of
mā's body, wyne is better thā water.
For wyne throughe his subtile sub-
stance & operation, mynglethe it selfe
better with þ meate, than water doth
& nature deliterh moze in wine thā in
water: therfore the membrez shal
wyne

wyne more sooner into them, myn-
glynge it with the meate. This myn-
glynge in this maner is as a boylunge
oz seething of thinges together which
is greatye holpe by the heate of the
wyne: but the coldenes of the water
letteth it. So than it apperethe, that
wyne in mynglynge with meate and
dilatunge of the same, is better than
water. For wine, by reason that it is
subtile of substance, and of a vertuous
hete, it is a merueilous percer. And
so it foloweth, that wyne dilatethe oz
spreadethe more than water, wherein
is no vertuous heate, no substance
of ayer noz fyre. Farther, water is
not so holsome drynke as wyne is: for
water hyndreth the nourysshment of
the body: by reason that it nourisheth
very lyttell oz nothinge at al: So that
þ more watryshe that the meate is, þ
lesse it nourisheth. Therfore it is veri
holsome to drynke wine wth our meate
For wyne is a great and a special no-
urishment and restoratye, & noury-
sheth swyftly, as it is aforesayd. Far-
ther ye shall vnderstonde, þ to drynke
water with meate, is not onely hurte-

R. liij.

ful,

THE REGIMENT

Au. ii. i. full, but also in manye other cases,
ca. de re. whiche are declared of Auicen. First
aqua et fastynge, for it percerth in to the body
vini. by all the principall membez therof,

and it destroyeth the natural heate.

This is of trouthe, if one that is truly fasting, drinke it. But if a drunken man drynke it fastynge, it doth not hurte hym: for a dronkerde fasting is not vetterly fastynge, his stomake is not vacande, but somewhat remaineth of the other dayes ingurgynge. And the drynkynge of water in the moynynge doothe washe the stomake and repelleth the vapours & fumes, and dispolet it to receiue newe sustenance. The. ii. hurte is to drinke water after great labour and trauayle, and lyke wyse after the fleshely acte, betwene man and woman, for than the poores of the body be very open wher by the water entrethe in to the bottū of the membez, & mortifieth the natural heate, whiche heate also after the fleshely acte is weakened. The. iii. inconuenience is, to drynke water after baynyng, speciallpe if one bayne hym

him fastyng: for than the cundytes & passages of the bodye bee very open: wherfore the water enteryng in to the hurteth muche, as is afoze sayde. And Auicen sayth: that it is to be feared, least drynkynge of water fastynge, after baynyng, & after carnall copulation, should corrupt the complexion, & breede the dropsy. Fourthly it is hurtfull to drynke colde water to quenche feined thyrste, in the nyght, as it chaunseth to surfettors and drōkerdes. For by drynkynge of colde water, the resolution & digestion of salte humours is prohibited. But in case that one be so exceeding thyrste, that neyther y coldenes of brythyng, nor washyng of his mouth with colde water can suffyce, than let hym drynke colde water, out of a cuppe that hath a narowe mouth or elles syppynge, that the water may more slowely come vnto the bynne of the stomake, for so it shal best quēch his thirst, and lesse therof shalbe drōke and than it shall not utterly destroye dygestyon. Fyftely it is generally yll for hole folkes to drynke muche colde water, for it quēcheth naturall heate,
it

Auic. vi.
quarti su
ma. ii. ca
ultimo.

THE REGIMENT

It greueth the breaſte, and marreth
the appetite of the ſtomake, and is ver
ry hurtfull to all the ſenſuy mem
bres. Yet neuertheleſſe water that
is temperately colde, doeth ſomtyme
per accydence, ſtere one to haue an ap
petite, and maketh the ſtomake ſtrōg,
in helpyng, openyng, and clenſyng
the wayes therof.

Sunt nutritiue multum car
nes vituline.

Here the auctour ſayeth, that beale
nouryſheth very muche. And this
Auicen affyrmeth, ſaiyng, that meate
that conſerueth health muſte be ſuch
as the fleſhe is. For they are of lyke
nature, and very apte to be conuerted
into bloudde: and ſpecially kydde,
young ſuckynge calues, and yearlynge
lammes. And Galen ſayeth, that ro
ſted beale of ſyre or eyght weekes olde,
is more holſome than mutton, and it
is ſoone dygeſted, and nouryſheth ve
ry muche. And of theſe fleſhes we
haue ſpoken befoze.

Sunt

Gal.iii.

Ali.

The beſt
Beale.

Sunt bona gallina, capo, tur-
tur, sturna columba.

Quiscula vel merula, phasia-
nus, ethigoneta.

Perdix, frigellus, orex, tremu-
lus, amarellus.

Here the auctour sheweth what wilde
foule are most holsome to eate, to nou-
rysh the mans nature. The nombze of
them is. xiiii. The firste is an henne:
the whiche is very holsome to eate.

The best
foules to
eate.

Foz Haly, Auenzoarte, & Mesue saye,
that the best fleshe of poultry, is an
henne that neuer laied, and of a cocke
that neuer trad henne. Foz thei with-
out superfluite are soone turned in to
bloudd, their ppozetie is, to tempze
mans complexion: and their bzoth is
the best medicine that can bee foz le-
pers. And Galen sayeth that the flesh
of younge poulettes augmenteth in-
tellection, and clereth the voyce, and
encreaseth the seede of generation.

Ga. ii. cā
ca. de gal-
linis et
gallo.

The seconde is a capon, y fleshe wher
of Consiliator nombzed amonge the
moste holsome fleshes. And these
fleshes with the other aforesayed, the
stomake of his ppozetie doth digeste.

Consilas-
tor. xviii
quest.

The

THE REGIMENT

The thynde is a turtylle, whiche also
nouryseth well, and engedzeth good
bloudd. Whereof Auicen sayeth.

Au. ii. cā
ca. de
cane.

There is no foules fleshe better than
a turtylles or a hennes, noz moze sub-
tyle. But yet they nouryseth not soo
muche as the pertryche. The fourth
after the oppnyon of some is a stare.
This bynde shoulde be eaten yonge.
Some other call this foule Starna:

Rasis. iii
alm.

the whiche Rasis pzeysseth aboue all
other foules, sayenge: A sterlynges
fleshe is lyghtest of all other foules,
and holosome for them that wyll keape
a sclender dyete, and by this maye be
vnderstand a greter foule, as a greye
goose, wherof the fleshe is ryght com-
mendable, and specyallie whan it is
yonge. And on this wyse Alman. bn.
derstandeth, pzeferrynge this fleshe
before other. Or elles by a stare maye
be vnderstande certayne small pertri-
ches: whereof Moyles semeth to vn-
derstande, where he sayeth to the Je-
wes: Lykewise stares are vnholosome
for our kyng: for they constreyne and
indurate the bealy. And this propzete
some ascribe vnto pertriches. For
their

their flesh, as Kasis saith, doth binde the bealy. The fyfth is a doue, wherof the flesh is colericke. Whiche, as Kasis saith, is excedyng hote: the which engendzeth bloudde feruently hotter: and lyghly engedzeth the ague. And therfore pygys be better baked with sower grapes, than roasted. For by the sower grapes, the heate engendzed in the bloudde, is alayde. And the yonge pygions, redy to fle, be the moste holsome to eate, for suche be of lyght digestion and of better humour. For yonge pygions, not able to flee, are superfluously hote, and moiste: wherby they engendze grosse humours, as Auicen sayth. But olde pygions, for their ouer great heate, droughthe, and difficulte of digestion, are to be eschewed. And lykewyse olde turtles. The first is a quayle. Some doctours saye, that a quayle is of lyght substaunce, and engendzeth good bloudde: and is very holsome for hole folkes. But after y^e minde of Isaac, quayles ar worse than any other wyld foules: no: they are not to be praysed, neither for their nourishment no: for digestion. For
throug

Au. ii. cā
cap. de
colūbis.

1231.01
Au.ii.ca
ca.de
cor.

THE REGIMENT

through eating of their fleſhe, & crape
is to be feared, as Auicen ſayeth. And
he ſayth, the reaſon is in the ſubſtance
of their fleſhe, that they engendre the
crampe. And for this cauſe French
men bake and eate quayles with ſofte
buttery cheſe. Yet by the quayle may
be vnderſtande an other byrde, a litell
more than the forſayde pertriche, of
the ſame colour, with redde feete and
bylle, of a delicious ſauour. And on
this wyſe Kariſ taketh a quayle, whā
he preferreth the fleſhe therof aboue
fleſhe of a ſtare, and all other ſoules.
The ſeuenth is an oſell: whiche lyke
wyſe ſhould be eaten young. The. viii
is a pheſande: whiche of all phyſicians
is nombred for one of the beſt fleſhes.
For fleſhe of that ſoule is moſte hol-
ſome for mans nature: and it is meate
for prynces and great eſtates. Conſi-
liator ſayeth, that the wyld ſhelant
is beſt both for health and ſtrength.
And alſo peradventure vniuerſallye,
for as muche as they be very lyke vn-
to hennes, and well nere of the ſame
ſhappe. And they be byrde of ayre and
of ſedyng, and larger of exercyſe. The
nynth

nyth is a woodcocke, the flesh of this
 byrde is specially holisome. The tenth
 is a pertriche, whose flesh, as Auicen Au .ii. cā
 sayeth, is subyle, and a greate fatter, ca. de cu
 it scoureth away the dyply, and com bigine.
 forteth the stomake, and also augmen
 teth carnall luste. Yet neuer thelesse
 it is a bynder. And this fleshe Galen Gal .iii.
 preferreth aboue all other. And it is alim. ea.
 sayde, that customable eatyng of this xvii. et
 fleshe, comforteth the memory. The xviii. de
 eleuenth is a ruddocke, called robyn ingenio
 red breast, it eateth grapes, and fleeth ca. ii.
 swyftely as a scare doeth, but it nou
 rysheth better than a scare doeth, and
 they haunte muche about the vines,
 and they be dronke by eatyng of gra
 pes, and they be best in season to eat
 about al Halomas. The. xii. is Orex,
 whiche as some say is a fesant henne
 as some say a moore hēne: whether it
 be a phesant hēne or a moore henne, y
 flesh is of good nourishmet. The. xiii.
 is a bird called Tremul⁹, which bird
 cōmonly abideth nere y sea cooste & is
 lesse in quātite than a henne, & russet
 of colour, it cryeth lowde and fleeth
 swyftly, and whan it plumeth vpon y
 earth

THE REGIMENT

earth the tayle waggeth styl, and ther
foze it is called Tremulus, and vpon
the head therof groweth lōg fethers.
It is not the same birde the whiche is
vulgarly called a wagge tayle. The
fourtene and laste is, Amarellus,
whiche also is a water foule, lyke vn-
to a ducke, but it is lesse. And to speke
generally, among foules to eate, they
be best praysed, y^e be swyfter in flight.
And as the fleshe of the forsayd foules
are of a commendable nourysshment,
and of easy digestion: so lykewyse the
fleshe of some foules is of a discommē-
dable nourysshment, and harde to di-
geste, and of vnegall complexion, as
the fleshe of geese, pecoakes, and ma-
lardes, and vniuersally of all foules
that haue long neckes, long bylles, &
lyue vpon the water. And so is y^e fleshy
of sparowes, whiche are exceadyng
hotte, and vntemperate, and stereth
to bodely luste. But touchynge the
election of foules fleshe, ye shall vnder-
stande, that their natural nourishing
muste be consydered, that is whether
they be restorative, lyght of digestion
lyght of substance, or of subtyle ope-
ration,

ration, and so after their diuers properties to prayse them. Wherefore Galen beholding the easy alteration and subtylte of pertriches fleshe, preferreth them. But Rasis with Isaac consydering the subtylte and lyghtenes of the fcare, preyseeth that best.

Isaac also after the diuers intencions of wyldes fowles fleshe preyseeth diuers.

Anicen commendeth the turtills fleshe aboue other, eyther hauyng respects to the propriete, whereby it strengteth and comforteth a mans vnderstandyng, or elles in the countrey of

Araby, where Anicen was borne, turtills are better than in other countreis. Farther witteth well, that the fleshe of fowles is moze holosome, than of foure legged beastes, for them that forsake labour, and gyue them to study and contemplacion, for it is soner digested, as Galen saith: yet this fleshe

of fowles is soner digested than of be- Gale. iiii
alimen,

astes, & specially of partriches, which engedzeth clene & pure bloud, that is disposed to augmet & to sharpe yoperations of the bryaine, the which is mans vnderstanding, cogitacio, & memozy.

L.j.

Si

THE REGIMENT

Si pisces molles sunt, magno corpore tolle.

Si pisces duri, parui sunt plus valituri.

This text teacheth vs. ii. knowledges touchyng the choyce of fysh. For eyther fysh is harde or softe: if it be softe than the elder is the better. The reason is, for softenes cometh of humidi- te, the whiche is moze digested in olde fysh than in young: and so whan suche fisshes be young, they engendre muche moze fleume than whan they be olde. And so it appeareth, that an olde yele is holsomer than a young, as some saye. But if suche fysh be harde, than it is holsomer yonge, that is to say, it is soner digested, as pykes and perches be. For the hardenes res- sisteth digestion. For Auscen sayeth. Of harde fyshes take the smallest: and of softe fyshes, chose the greatest.

Au. ii. ca
de pisci.

Lucius et parca, taxaulus, et albica, teuca.

Gurnus, plagicia, cum carpa, galbio, truca.

Here

Here are reherſed tenne ſortes of fiſhes that be very holsome for mannes body. The firſt is a pyke called the tyranne of fiſhes. For he not onely deuoureth fiſhes of other kynde, but alſo of his owne kynde. On whome theſe verſes were made.

Lucius eſt piſcis rex et tyrannus aquarum.

A quo non differt Lucius iſte parum.

The fiſhe of pyke is harde, & a pyke is ſwyfte in ſwymmyng. The.ii. is a perche derpyed of this verbe parco, parcis, to forbear or too ſpare, by a cleane contrary ſence, for a perche ſpareth no fiſhe, but woundeth other fiſhes with his ſynnes on his backe, nor a pyke dare not venture vpon a perche, but as Albertus ſayeth, there is a naturall amitie betwene the perche and the pyke. For if the pyke bee ones hurte of an other fiſhe, he is healed with great difficulte. And whā he is hurte, he goeth vnto the perche, the which ſeyng him hurt, toucheth & ſucketh his wonde, and ſo the pike is

L.ij.

healed

THE REGIMENT

healed agayne. And the perche is like
wylde an harde fysh. The thyrde is a
see fysh called a sole, whiche is a spe-
ciall good fysh. The fourth is a whyt-
tyng. The fyfte is a tenche, whiche is
a frethe water fysh, and the skynne
thereof is slyppery and slymy, & some-
what blacke, and the meate thereof is
harde. When so euer one wyll dresse
a pyke, a perche, or a tenche, he muste
take the skynne awaye. The syxt is
Gurnus, whiche is a sea fysh. This
fysh is as great in quantitie, as half
a mans middle fynger, the whiche is
eaten with the head and synnes. The
seueth is a playce. The. viii. is a carpe
a frethe water fysh, y which is much
slymy: but great estates haue the sod
in wyne, and so the slyminesse is done
away. The. ix. is a rochette, a sea fish,
and it is a fysh of harde meate & hol-
some. Some other textes haue gouio
that is a goyen, whiche is a very hol-
some fysh. The. x. is a troute, y which
in eatyng is like samon, and yet it is
no samon, it is longe and not grosse,
it is taken in great ryuers, and wyll
suffre it selfe to be rubbed and clawed
beyng

beþng in the water, and so it is taken,
and thereof pasties be made with spy-
ces, and it is ryght deynety fythe. And
touchyng the choise of fythe, ye shall
fyrst vnderstāde, that fythe, if it be cō-
pared to fleshe, is of lesse nouryshmet,
and is lyghter of digestion, and the
nouryshment therof is ful of fleuma-
tike superfluities, colde and moyste,
and thei be hardly digested, and abide
longe in the stomacke. And by reason
that the stomacke labourerh in the di-
gestyng of theim, & that other whyle
they be coꝛrupted in þe stomacke, they
receyue a certayne putrified qualite,
and engendre thyrstynes. And surely
the nouryshment of holsonie fleshe is
better than of fythe. Secōdly wytteth
well, that sea fythe is better in the re-
giment of healthe, than other of the
same soꝛte that is taken in freshe wa-
ter. For their nouryshment is not so
superfluous, and is moze nere to the
nature of fleshe. But because sea fythe
is harder than other of the same soꝛte
that is taken in freshe water: therfore
it is of a moze difficultie in digestion,
and of a moze pure nouryshmente.

L.ij.

Pet

THE REGIMENT

Conditions
of good
fyshe.

Yet not withstanding, frethe water
fyshe is hollesomer for sycke folkes, by
reason of their feble digestion. Third
ly fyshe as wel of salte water as fresh
shoulde be chosen, the whiche whan it
is dressed is whyte and not clammy,
that is bytell, and not very grosse, it
must haue a good sauour, that doeth
not soone putrifie, and a good colour,
nor it may not bee bredde in lakes or
poures, nor in fylthy places, nor in
water, wherin groweth yll wedes.

And they ought not to be to olde nor
to young, they shoulde be swyfte of mo-
uynge, and of smal clammyshnes. And
if it be sea fyshe, we must chose suche
as is taken in ryuers a good way fro
the sea, and suche as haue the other
foresayde conditions. And the more
skaly that fyshe is, the better it is: and
it is lykewyse vnderstande by the fin-
nes. For many fynnes and skales, be-
token the purenes of the fysches sub-
staunce. Also among the sea fyshe, they
be best that be bred in the depest wa-
ter, the whiche eb beth and floweth.

And therfore the fyshe that is taken in
the north sea, that is more surgyng,
and

and moze tēpestious, and moze swifte
in ebbing and flowing, is better thā
the fysh that is taken in the dead oz
the south sea. And ye shall lykewys
vnderstande of freshe water fysh.

Foz fysh bredde in depe water, is bet-
ter than other of the same sorte bredde
in shalowe waters, and lyttell bzou-
kes. And by this may sufficently bee
known, whiche fysh should be cho-
sen, and whiche should not. Foz beas-
tiall fysh, as the sea swyne, dogge
fysh, and dolphyn are vnholosome in
the regiment of health. Foz they be
harde of digestiō, and of superfluous
humours. Foz in the meate of the foz-
sayde fyshes, the aboue nombred con-
dicions appeare not, as whynenes,
subtyltie, and such other. And if those
fyshes & suche like chaunce to be eatē,
thei shuld not be sod as sone as thei be
takē, but thei shuld be kept a few days
after: tyl tyme the meate of thē molly-
fie, & ware tēder, without corruptyng
of their substance. And also y fozsayde
fishes be better a litle corned with salt
than fresh, oz vtterly salte. And amōg
all sea fysh, the fozsayde condicions

L.iiij.

con-

THE REGIMENT

consydered, the rochet and gurnarde
seme to be mosse holsome. For their
meate and substaunce is mosse pure,
and nexte too theim is a playce and a
sole. But the meate of those twoo is
moze clammye, lesse frangyble, lesse
whyte, moze grosse, and lesse subtyle:
For the sauour or smelle is not so de-
licious, and perchaunce the whyting
is moze comendable than the rochet.
It is not so grosse and clammy, as a
playce and a sole, and the meate there
of is frangyble inough, but the relesh,
smelle, colour, purenes of substaunce
and mobilite consydered, it is not soo
good as a rochet and gurnarde: and
lykewyse ye shall vnderstande of bea-
ryng, and the fysh called morua, be-
yng yonge inough, draweth nere the
forsaid fyshes in goodnes, so y it haue
the aboue said condicions, yet it is grof-
ser & moze clammy than the forsayde
fyshes. But salmon, tourbut, & mac-
kerel, be not so good: for they be much
grosser, moze clammy, harder of di-
gestiō, & fuller of superfluite. Therfore
they be only holsome for labourers &
yonge folkes of stronge complexion:
and

and they: clammynes, grossenes, and colones, may be taken away with certein sauces. Amonge freshe water fylthe (the forsayde condicions considered) the perche and pyke are the best, so that they be fatte: and nexte to them are the vendosies, and than loffers. And though the y perche be more skalye than the afoze saide fylthes: Yet the meate therof is as whyte, frangi- ble, and subtyle, as the pike and carpe & it is ofte founde in pondes. And vni- uersallye, the best freshe water fylthe of the same sorte, is it that is taken in water that is stonpe in the bottum, runnyng northward, depe, and laborynge moche, where vnto run- neth no vrdeurs of cites: and wherin no wedes growe. Creuices both of the see and ryuers, are moche nutra- tiue, nor they do nat lyghtly corrupt the stomake: but they be harde of di- gestion. Farthermore note, y freshe fylthe dothe moyste the bodye, and en- creace mylke and sede of generation: & is very holtsome for colerike folkes. And after gret trauayle or moche la- baur, we shoulde not eat fylthe, for
than

THE REGIMENT

Eating
of fyſhe
good and
badde.

than it ſoone corrupteth in y ſtomake
And they y haue a weake ſtomake oz
full of yl humours, ought to be ware
of eating of fiſhe. Moze ouer, groſſe
fiſhe corned with a littel ſalt, is better
than freſhe fyſhe. And fyſhe of long
tyme ſaltynge is vnholſome. Alſo fiſhe
and fleſhe together ſhulde not be ea-
ten: noz fyſhe and white meates: noz
fyſhe ſhulde not be eaten after other
meates. Alſo fyſhe a lyttell ſalted, and
in ſmalle quantite taken is holſome:
it ſterethe vp the appetyte, and ſozty-
fieth it if one haue an appetite ther to.

Vocibus anguille prae sunt, ſi
comedantur.

Qui phisicam non ignorant hec
teſtificantur.

Caſeus anguilla nimis obſunt ſi
comedantur.

Ni tu ſepe bibas, et rebibendo
bibas.

The auctoz ſaythe here, that the yele
is an vnholſome fyſhe, and ſpecvallye
it hurteth the voyce And this he pro-
uythe by the ſayinge of phyſicions,
and

and students of natural philosophy. The reason is, because an yele is a slimy fysh, clammy, and speciallye a stopper: and it wāteth moche of the conditions of good fysh before spoken. And this that is sayde by an yele maye be vnderstande of lampreys: all though the lampreys be a lyttell holsermer than yeles, and lesse ieopardouse for that they be not so clammy and so grosse as yeles be. And though the these fyshes be delycious in taste, yet they be very perillous: For theyr generation in the water, is lyke the generation of serpentes on the erthe, wherfore it is to be aduted lesse they be venomous, and therfore the heedes & tayles, in whiche the venome is wont to be, and lyke wyse the strynge within, shulde in no wyse be eaten. Also it is good to plunge theym alyue in good wyne, to take away theyr clammines and lette theym lye stille therein tyll they be deed, and than lette them be dyghte wyth galeatryne made of the beste spycies, as great estates cokes are wonte to do: yet it is good to parboyle the twise before in wine & water
and

THE REGIMENT

& that broth done away, to sethe them
 through, and to make galantyne for
 them, or els to bake them, or drie them
 in grene sauce wyth stronge spyes,
 and a lyttell good wyne in wynter, &
 in sommer to dresse theym with a lyt-
 tell wyne, verieuse, and vineger, but
 he that can forbear these two synes
 doth best. Farther the text sayth, that
 chese & yeles do hurte moche, if they
 be eaten, and this is to be vnderstode,
 if ye eate great quantitie therof. The
 cause of chese is before shewed at Per
 sica poma. &c. And of yeles here
 now before. Hit foloweth in the text
 that if those thynges be taken wyth
 ofte drynkyng of wyne, theyr hurte-
 fulnes is amended, and this shulde
 not be vnderstond of subtile and per-
 cyng wyne, nor of wine that is giuen
 in way of drynke conductyue, for suche
 wyne shulde not be giuen vpon meate,
 the whiche meate engendreth the pl hu-
 mours, whan it is eaten: nor before,
 nor after it is digested, as Auicē saith
 For than suche wyne endureth great
 hurte, for it causeth yll humours that
 are engendred of that drynke, to entre
into

Au. iii. i.
 ca. de re.
 aquæ et
 vini.

into the extreme parties of the body: whiche peraduenture were not able to entre without helpe and leadynge of the wine. But this is to be vnderstand of stronge wyne, not greatelye percyng, ofte & in smalle quantite gyuen to the intent to myre the meate together: For suche wyne dothe alaye the malysce of the meate, and comfoztethe digestion, and dyrectethe the fleumaticke colde humours, wherfore it helpethe the digestioun of chese and yeles, whiche are of yll digestion.

Inter prandendum sit sepe parumq; bibendum.

Si sumas ouum, molle sit atq; nouum.

Here y^e auctour toucheth. ii. thinges. The first is, that one at dyner & supper shulde eat well and drynke ofte and a lyttell at ones. And not to do as a brute beaste doth, that eateth his fille of meate, and drinketh afterwarde. For the better the drynke is myngled with the meate, the soner y^e meate is mollyfyed, and the moze capace of digestion. And here is to be noted, that there

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there is.iii.maner of dzyntynges.

The fyrste is it, that myngleth the meate to gether: the.ii. is it that dilateth. The.iii. is it, y quenchech thirft, The fyrste that we spake of is to be vnderstande of dzynte myngled with our meate, though we be not thyrft.

Thus we ought to dzynte euē as we haue eatē a lyttel. For except a better reason, I saye we maye not abyde tyl the meales ende, nor til we be a thirft And this maner of dzyntynges is specially good for them y feede on meate that is actually dzynte: as appereth by sicke folkes, that eate dzynte breadde.

But suche as be in good tēpre, should not dzynte to quenche their thirft tyl the meales ende: for than cometh the true thirft, by reason y meate is hotte and dzynte. Hit is not very reasonable, that thyrft and hunger shulde assaile vs both together: for they are of contrary appetyte. And thus one shoulde dzynte after as the thyrft is more or lesse. Dzyntyng dilatye is mooste conueniente after the fyrst digestion regularlye, and a littel before we take other meate. And thys manner of
dzynt

drinking is hollesome, whā the meates
befoze taken be grosse in substaunce:
For thus to drynke, we may nat tary
tyll we be thyrstye. For this drinking
prepareth the stomake to receyue o-
ther meate, and causeth the mete that
is dygested to departe frome the sto-
make to the lyuer: noz this drynkynge
shoulde not be in greate quantyte, to
cheande it maye be soone dygested.
For befoze it be dygested, it goeth not
to the lyuer. And this is of truthe, ex-
cepte suche drynke dylatiue be water,
in whiche one muste nat tarye tyll di-
gestyon befoze it come to the lyuer.
But regularlye couuenyente drynke
dylatyue or permixtue, ought to be
wyne, ale, beere, perry, or such lyke,
but wine is best: Secondlye, the gros-
ser, dryer, and colder the meate is, the
stronger the drynke permixtue and
dylatiue shuld be. And contrarie wise,
the hotter, subtiler, & moister y meate
is, the weaker the drynke permixtue
ue and dylatyue shoulde be. And the
moze subtile, hotte, & dygestible the
meate is, y weaker y drynke or wyne
ought to be. Wherfoze one oughte to
drynke

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Drynke stronger wyne wyth befe, the
with chykens, & stronger wyne with
fishe than with fleshe. The.ii.doctri-
ne is, that if we wyll eate an egge, it
musse be ere rosted and newe. The
cause thereof is befoze shewedde.

Pisq; laudare decreuimus ac
reprobare.

Pellibus ablatis sunt bona pul-
sa satis.

Sunt inflatiua cum pellibus atq;
q; nociua.

Here the auctour saythe, that peason
some waye be holosome, & some waye
vnholosome. They be holosome to eate
whan the huskes be taken away, for
if they be eaten in the huskes, they en-
flate. And therfore it is not artificiall
to eate theym in y huskes, for the na-
ture of that within & the huskes dys-
agre. The one laboꝛeth to be losed &
to go out: the other withstandeth and
byndeth, as Isaac saythe. Wherfore
they cause roumblynge, gnawynge,
and inflation in the bealy. And pea-
sen doo not this alonelye, but also all
poulce, as beanes, chyches, chestons,
and

and suche like. And specially suche as haue moche huske as beanes & blacke ryce. Also the huske of them al nouryseth worse than the pythe wythin.

And here is to be noted, that there is a maner of whyte roude peasen: wherof the cod is verie smalle and thynne: and one maye eat these peasen wyth the huske, moze surely than other, all though it were better to hulle them.

And albe it that the reason afoze said is trewe touchynge all poulce, yet ye shall vnderstande, that the hulls of grene poulce is lesse, and lesse dyuerseyte is betwene the huskes & the pythe wythin, and moze easye to digeste.

And therfoze some saye they be moze holsome for folkes in helthe: but it is not so, for grene pulce is of right grete superfluyte and corruptible lubracye, wherfoze they be lesse holsom for hole folkes. And note this for a truthe, that drye pulce if the bitter huske be taken away, is moze holsome than grene: but grene is better than drye unhulled. Farther, the substance of all poulce is inflatiue and harde of digestion: and their ylnourishment is unholsom in the

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regiment of helthe: but the brothe of
the is holsome. For the broth maketh
the bealve laratyue, and maketh one
pylle, and vnstoppeth the beyne.
Wherfore it is holsome at such times
as folkis be grosse & opilatiue meates
as on fastyng dayes. For this broth
or pottage conveniently made, is not
so hurterfull as the substance: therin
is no inflaspon, nor diffyculte of no-
ryement or digestion. This broth
is made on this wyse. The ryce pease
musse be layde in warme water, and
therin to be all to rubbed with ones
handes a good whyle: and after in the
foresaide water shulde be tempered all
the nyght: and therin the nexte nyght
folowing to be boyle dwyse or thysle
and than dyghte, and so reserued.
And whā þ houre of dyner drawethe
nere, to dresse it with cynamum and
saffron, and a lyttell courtsey wyne
putt thereto: and thā boyle it ones, and
so eate it at the begynnynge of diner
or soupper. And þ broth or pottage of
ryce and of rounde whyte peason is
bery holsome and frendly to mā's na-
ture: and lyke wyse theyr substance.

Lac

OF HEALTH. Fol. lxxxii.

Lac ethicis sanum, caprinū post
camelinum.

Ac nutritium plus omnibus est
asinium.

Plus nutritium, vaccinum sit
et ouinum.

Si febriat caput et doleat, non
est bene sanum.

Here the auctour teacheth vs certaine
lessons to chose mylke. For the gootes To chose
milke is holosome for them that be in a mylke.
consumption, or be lene, or that haue
a consumpyng ague. And Auicen saith Au. ii. eā
that gootes mylke and asses mylke is ca. de la.
good for them that be in a consumpti- & i. iiii.
on. By reasonne that goottes mylke tract. iii.
is temperate, and nouryshe the much capi. de
And nexte to this is camelles mylke. remor.
For that is subtyle, very watteryshe, and moyst, and by reasonne that it is medic.
very moyst, it nouryshe but lyttell: humact
and therfore it is not so holosome for ethicos,
them as goottes mylke is: yet this ca-
melles mylke, newelpe after folynge,
is holosome for them that haue the
dropse, and for theym that haue any

D. ij.

dyseale

THE REGIMENT

**Au. ii. cā
ca. de la
cte.** disease in the liver: for it reuineth the
liver, as Auyden saythe. Secondely
he saith, that asses milke is most hol-
some for drye folkes in a consumptiō.

This is of trouth, if ye wyl compare
asses milke, with milke of other brute
beastes: for it enclyneth to coldenes
and humydyte, and is subtile and soo-
ner entreth: and moze flowely conie-
leth, than the milke of any other brute

**Galē. vi.
de inge.
ca. vii.** beaste, as Galen saythe. The same say-
eth Auyden, and that after womans
milke, there is none to asses mylke.

**Au. de la
cte.** And he saythe, if any helpe the feuer
ethycke, it is asses mylke: yet to com-
pare asses mylke wyth womans milke
it is not soo holsome. For womans

**Auicē. i.
quar. lo.
prealleg** mylke taken by suckyng, is most hol-
some, as Auicē saythe. By reason
that womans milke is colde, moyste,
and moze lyke to mans nature, it en-
creth moze swyftely, and is digested
moze sooner, & nourisheth better. And
this mylke to be gyuen to them that
be in a cōsumption, shulde be mylked
as nere the pacientes beddis syde as
is possyble, and furthwith to mynys-
tre it vnto him, lest the ayer corrupt
it.

it. And here is to be noted, y^e in some
 cases, sower or butter mylke is better
 for folkes in a consumption than wo-
 mans mylke or asses. First whan by
 this feuer ethycke, they be caste in a
 laske. The.ii. is whan they suspecte
 coagulation of the mylke in the sto-
 make, eyther by behemente heate of
 the feuer, or els bicause the stomake of
 it selfe is colericke, the mylke shoulde
 tourne to coler. The.iii. is, whan the
 ethicke feuer is coupled with a putri-
 fied feuer: specialli whan there be not
 many opilatōs in the interpour par-
 tes. For sower mylke restraineth the
 bealy, and doth not lyghtly turne in
 to coler, for the buttrynesse of it is
 goone: wherby the milke dothe light-
 ly enflame: nor in a putrified feuer it
 is not soone putrified. The.iiii. of the
 stomake be foule mylke dothe lyghtly
 corrupte therin. The.v. is, whan he
 that hath the ethicke disease, abhorre-
 the the dulce & cleane milke, but not
 sower or butter mylke. The.iii. lesson
 is, that cowe milke, and shepes milke
 are moze nutritiue, for they be fatter
 & grogger then other, as Auicen saith,

¶.ij.

And

Auic. ii.
 cā. ca. de
 lacte.

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And all those beastes mylke, that in
brynge forth their yonge, continue
longer than a woman, is unholsome;
but the mylke of those, that beare e-
gally with woman, is most holsome;
Rafis.iii as cowe milke. But Rafis sayth: that
Alme.ca the cowe mylke is the grosseste mylke
de laete. that any beaste giveth: and therfore
it is holsomer than any other, for them
that desire to be fatte. The.iiii. lesson
is, that mylke hurteth them that
have the ague, or the heed ache. The
cause why is afore shewed at Persica
poma, &c.

Lenit et humectat soluit sine
febre butirum.

Here the auctor sheweth thre prop-
ties of butter. The fyrste is, butter
molyfyeth the bealye, and maketh it
supperye, by reason that it is oyle.
The.ii. is, that butter is moyste, for it
is made of the best parties of the milke
wherfore it muste nedes be moyste,
seving that the mylke is moyste, wher
of it is made. The thirde is, that it
looseth the bealye, and that is by the
supperynes that it causeth in the
guttles.

guttēs. These three properties Aulcen
reherceth. And these three properties
butter enduceth in a body, that is not
sicke of a feuer: for it hurteth the
that haue an ague, by reason that the
vinctuositie of the butter augmenteth
the heate of the feuer. And al be it that
butter causeth the forsayde prop-
ties: Yet by reason that it is ouer moyste,
and vinctuose, it is vnholosome in the
waye of meate, and speciallly to eat
moche therof. For it engendzeth loth-
somes & maketh the meate to swimme
about the brimme of the stomak: and
lareth the bealpe out of measure, and
prouoketh one to vomyte. Therefore
butter shulde in no wyse as meate be
eaten in great quantite, and speciallly
it shulde not be eatē after other meate
but to vse it with other meate, it is ve-
ry holosome.

Au. ii. cā
ca. de bu
tiro.

Incidit atq; lauat, penetrat mū-
dat quoq; serum.

Here thauctor sheweth. iiii. prop-
ties of whey. The fyrste is, it is incy-
sue or subtile. The seconde it is wa-
shyng or scouryng. The thirde is per-
sunge, whiche properte procedeth of

The pro-
perties of
Whey.

¶. iiij.

the

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Aui. ii. cā the fyrste. The fourth is, it clēseth oz
ca. de la= pourgeth. Auicen recyting these pro-
cte. perties saythe. That whey is subti-
Rafis. iii liatue, washynge and leusynge, and
Alman. therin is no moꝝdicatiō. Rafis sayth,
 that whey doth expelle ruddye coler,
 skabbes, & pusshes, and also pypuls
 in the face, and also it is holsome for
 them that haue the faunders, and for
 them that be dysstēpered by to moche
 dꝛynkynge of wyne.

Caseus est frigidus, stipās, gros-
 fus, quoq; durus.

Caseus et panis bonus est cibus
 hic bene sanis.

Si non sunt sani, tunc hunc non
 iungite pani.

Foure p^r
preties of
chese.

Auic. ii. Here the auctour recypteth. **iiii. pro-**
cā. ca. de pꝛetes of chese. The first is: that chese
caseo, is naturally colde. And this is to be
 vnderstonde of grene chese, & whiche
 is colde and moyste, and not of olde
 chese, the whiche is hotte and dry: as
 Auicen saythe. Or elles it may be vn-
 derstonde by chese, & crudder the onely
 of & mylke without minglinge of any
 other thinge. For there is some chese
 natus

naturally hot, that heteth y^e stomake,
 and byteth the tongue by mynglyng
 of other thynges therewith, as some
 chese that is grene in colour, of which
 if one eate muche in quantite, it doeth
 heate and enflame the body. The se-
 conde propretye is, that chese maketh
 one costife, and this is of trouthe, spe-
 cially if it be harde, and made with
 muche renles. The thyrde propretye is
 that all chese engendzeth grosse hu-
 mours: for all chese is made of y^e gros-
 ser & more earthy parte of the mylke.
 The fourth propretye is, that mylke
 byndeth the wombe, and this and the
 seconde is all one. Farther the tertē
 sayth: that though chese, that is eaten
 alone be vnholosome, by reason that it
 causeth yll digestion: yet if one eate a
 lyttell courtesy with bread, it shall di-
 gesse with the breadde, and not other
 wyse: And this is of trouthe, if hole fol-
 kes and not sycke eate it: we spake be-
 fore of chese at Nutrit et impin-
 guat. &c.

*Ignari medicine dicunt esse
 nocuum.*

Sed

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Sed tamen ignorant cur non
cumenta feram.

Languenti stomacho caseus
addit opem.

Si post sumatur terminat ille
dapes.

Qui phisicam non ignorant
hec testificantur.

Here the auctour blameth them that
absolutely reprove the vse of chese.
And expresseth two utilites thereof.
First chese comforteth a sicke stomake.
But note well, that all chese doth not
ease every diseased stomake. In some
cases all chese hurteth the stomake of
selde knyttynge, and euery stomake
weaked by longe syckenes. But new
grene chese of small clammynes, com-
forteth a hotte stomake, as Galien saith
it represseth his vrounes and heate.
And eke it comforteth a drie stomake,
by reason that it is moyste. And olde
chese or very tarte or muche cruddy,
hurteth muche suche stomakes. But
olde chese, or very cruddy chese com-
forteth the stomake, about the whiche
hangerh muche fleume: soe such chese
with

with his tartenes cutteth and scou-
 reth away the fleume. But new and
 softe chese hurteth suche a stomake
 ryght muche. The seconde brilitie is,
 that cheese that is eaten after other
 meate, maketh it too discende downe
 into the place of degestion: that is the
 bottum of the stomake. All this they
 knowe, that haue the very science of
 physyke. And Rasis sayeth: that a lyt-
 tell curtsye of tarte chese, eaten after
 meate, fortifieth the mouthe of the
 stomake, and taketh away the ouer
 muche sacietie, and lothynge, the
 whiche sweete and vntuous meates
 are wonte to engendre about the sto-
 makes mouthe.

Inter prandendum sit sepe pa-
 rum; bibendum.

Vt minus agrotas, non inter-
 fercula potes.

Here the auctor teacheth two lessōs.
 The first is, that a man at his meate
 should drynke lyttell and ofte. But
 this thyng is already declared. The
 second lesson is, that betwene meales
 one must so; bere drynke, specially if
 meate

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meate that he did eate be vndigested
in the stomake, excepte great necessi-
te constrayne hym to dzyinke, for dzyin-
kyng than letteth and breaketh dige-
stion of the meate that is afoze eaten.
For it causeth the meate to descende
from the stomake vndigested, & mar-
reth the appetite, it greueth the body,
and engendzeth the feuers, and other
diseases.

Vt vites penam, de potibus
incipie cenam.

Here the auctour sayth, y one oughte
to begynne his supper with dzyinke.
Some expounde this verse thus. If
thou wilt eschewe syknes, dzyinke at
supper or thou begynne to eate. But
this exposition is reprobued. For after
physicians, a man should beginne his
supper with meate, & not with dzyinke.
And all though this booke was made
for englyshe menne, yet they kepe not
this rule: for at what houre of the day
soeuer they dzyinke, they eate firste a
mozell of bread. Therfore this verse
may be expounde other wyse: takyng
dzyinke for meate moist and easy of di-
gestion as Hippocrates taketh dzyinke
whan

Hip.ii.
partic.
aho.

whan he sayeth. It is easier to fyl one
 with dzyne than with mete. So that
 the sentence of this verse shoulde be
 thus. It is better to begynne our sup-
 per with dzyne, that is with meate
 moyste, & easy of digestion, than with
 meate that is grosse, harde, and of yll
 digestion. The reason is, if one eat
 meate that is moyst & easy of digestiō,
 after meate that is grosse and hard of
 digestion, by reason of the digestiue
 heate of the nyght, it wyll be digested
 longe befoze the grosse meates. And
 whan it can not for the grosse meate
 that is vndigested haue issue, it bour-
 neth ouer muche: or if it issue, it pluc-
 keth with it parte of the grosse meate
 that is vndigested. Therfoze it is best
 to begynne with meate moyst and
 easy of digestion: that whan it is dy-
 gested, it may without let issue out.

Singula post oua pocula fume
 noua.

Post pisces nux fit, post carnes
 cascus assit.

Vna nux prodest, nocet alte-
 ra, tertia mors est.

Here

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Here be certeyne lessons. The first is, to drinke a draught of wyne after one hath eaten a newe layd egge rere roasted, is very hollesome. The reason may be, because a newe layde egge rere roasted, is of ryght great nouryshment, and easely digesteth: and it is of that sorte that in smalle quantitie nourysheth much: and principally the yolke as is before sayde at *Oua recentia*, So that the wyne, whiche is frendlye to nature, causeth that y^e egge is more despyrouly drawen of the nouryshyng membris, and helpeth it to entre. Another cause may bee. An egge discondeth but slowely downe: and drynke helpeth it to discende. The second doctrine is to eatte nuttes after fysh in steede of chese. For nuttes by reason of their drynes, hyndreth the engendryng of fleume, that is wonte to be engendred of fysh. And for this cause, nuttes are the laste seruice in lence. The thirde lesson is, that after fleshe we muste eatte chese and not nuttes, for nuttes doo dry ouermuche, and so doth not chese: but it causeth y^e meate to descende to the bottū of y^e stomake, where

where the vertue of digestion is. And this is certeyne, if the chese be neither to olde nor to newe. Farther the certe hath in y last verse, that a nutmegge is holisome for the body: it maketh the mouthe to savour well, it comforteth the syght, and lyke wyse the lyuer, and the splene, and specially the mouth of the stomake, as Auicen saith. But the other commune nutte, called a walle nutte, is hurtfull. This walnutte, as Auicen sayeth, doth enflame, it engendzeth ventositie in the wombe, it is harde of digestion, and stereth one to vomite, & that is by reason that it is hotte. But the.iii. nutte, that is the nutte of the crosse bowe is deathe, for the crosse bowe sleeth men. Or els we may vnderstande the nutte methel; which as Auicen sayth, is venomous, wherfore it sleeth.

A nutte
megge.

Auic. ii.
cā.ca.de
nuce mus
cata.

Adde potum piro, nux est me
dicina veneno.

Fert pira nostra pirus, sine vi
no sunt pira virus.

Si pira sunt virus, sit maledic
ta pirus.

Si

THE REGIMENT

**Si coquas antidotū pira sunt,
fec. cruda venenum.**

**Cruda grauant stomachum,
eleuant pira cocta grauatū.**

**Post pira da potum, post po-
mun vade fecatum.**

In the first verse here the auctour let-
teth vs to dryuke wyne after peres.
For peres (as it hath bene before suf-
ficiently declared at length) engendze
bentositie: and of their propretie they
cause the colyke, and engendze bloud
ful of aquositie. And therfore with the
one should drynke strōg wyne: which
consumeth bentosities and aquosities
engendzed of peres. Secondly he saith
that nattes is a remedy againste ve-
nime: as it hath bene shewed at
Allia nux. &c. Farther in the second
& thyrde verse he sheweth, that peres
that be eaten without wyne, are ve-
nimeous, that is hurtful to mans na-
ture, the cause is shewed in the first
verse. Yet for all that peres be not ve-
nimeous symple, for if they were, they
would flee vs, and peres so doyng are
accursed. In the fourth verse he sheweth

meth, that rawe peres are venomous that is to saye hurteful: for they make the humours to boyle, and breede the colyke, fleume, and skabbe: yet if they be sodde, they be medicinable, in manner as is befoze sayde, that is to saye with wyne: and specially if they be eaten after other meat, for so they expulce the dregges. In the fiste verse he saith that rawe peres greue the stomake: for they hynder digestion, and inflate: but sodde peres releue the stomake that is greued, and dispoen it naturally. In the lasse verse are two thynges. The fyrst is after peres we must drynke, for the cause befoze sayde.

The seconde is, that after the eatyng of appels, we muste goo to syege: for Auicen sayeth, if swete or sower appels fynde any grosse humours in the stomake, they force them to discende from thence to the guttes: for appels are muche inflatye, and engendre ventosities: whiche nature expelleth to the inferiour partes.

Au. ii. cā
ca. de po

Cerusa si comedas tibi con-
fert grandia dona.

R. j.

ex.

THE REGIMENT

Ex purgans stomachum, nucleus lapidem tibi tollit.

Et de carne sua sanguis eritque bonus.

Eatynge
of cherries

Here the auctour declareth thre commodities that come by eatynge of cherries. The first is, that cherries purge the stomake. This some say is trouth whan the stones be broken and eaten with al: for these. ii. together, of their proprety scoure & cleanse. The seconde is, that the kernell of the chery stone, by his vertue, breaketh the stooone in ones raynes or bladder: and it is eatē drye or made in mylke. The thyrde is, that the substance or meate of cherries engendzeth very good bloude, and it comfōrteth, and fattereth the body. And this is proued by experience, for we se that sparrowes, which ar great eaters of cherries, in cherye tyme their lyuers bee farre greater than in other seasons, whereby it appeareth, that cherries encrease and comfōrte the lyuer. Yet here is to be noted, that there be two sortes of cheryes, grosse and smalle. And eke of the grosser are two

two sortes, some are swete, and some sower. All dulce, and smal cherries are vnholosome, for they be lyghtly corrupt, and breede vermyne. The grosse and sower cherries are called Cina, and of these are two sortes. Some be ruddy and softe of substance, and suche must be eaten freshe and newe gethered, and at the begynnynge of dyner, their nature is to scour the stomake, and to prouoke the appetite. The other be blacke, grosse and harde of substance, and specially the sower. And these should be eaten after dyner or soupper. The cause is, for by theyr sowernes they close the mouth of the stomake, whereby the better and speedyer digestion foloweth.

Infrigidant, laxant, multum
profunt tibi pruna.

Here the auctour reciteth twoo brili-
ties that come by eatyng of prunes.
First prunes cole the body. And ther-
fore Portugals y dwel in a hot countre
spthe prunes alway with their meat.

The.ii. prunes make one to laske, by
P.ij. reason

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Gale. ii.
alimen.

Au. ii. cā
capit. de
prunis.

The best
prunes.

reason of their humidite and clam-
mynes, as Galen sayeth. This is of
trouthe if they be rype. For prunes
that be not rype, be stypticall and nou-
ryshe lytell, as Auicen sayeth. And
thoughe Damaske prunes haue the
forsayde vtilities, yet properly they be
ascribed to prunes of Armenye, For
prunes of the countrey of Armeny, are
better than any other: and they bry-
nde the wombe more vehementlye
than any other, as Auicen sayeth.
And wytteth well, that rype prunes
are vled, and not bryrpe. And prunes
moste holtsome for māns nature be the
longe ones, that haue lyttel substance
about the st Boone, small, harde, and in
maner drie, & the better skynne thynne,
and they should not be swete in taste,
but somewhat sower, and of this sorte
are Damaske prunes: and these re-
fresh and coole the body, as sayde is.
There be many other sortes of pru-
nes, whose vse is not accepted. There
be also prunes called wylde prunes,
the whiche growe in the woddes:
these be not larytue: of them water
is distilled to brynde the wombe. Pru-
nes

nes that are taken too make one too laske, muste firste be layde in cooide water, for than they coole and moyste more perfectly and by their syppe-nes thei leuse the coler, that thei come to, and so the stomake is better disposed to receyue foode. And here is to be noted, that the moyste pꝛunes and newe are more alteratiue, thoughe they be of worse nouryshement, and of more superfluite: but dꝛye pꝛunes comforte more, and better nouryshe the body. And as it is sayd by pꝛunes, so after the maner is vnderstande by cherries. Yet notwithstanding the humide of cherries is subtile and lesse clammy, whereby they nouryshe lesse than pꝛunes.

*Persica cum musto vobis datur
ordini iusto.*

*Sumere sic est mos, nucibus sociando
racemos.*

*Passula non spleni tussi valet,
est bona reni.*

Here the auctour teacheth three doctꝛines. The fyrste is. That with peaches we should dꝛynke muste for two pecches.

P. 19.

caus

THE REGIMENT

To drinke causes. The fyrste is, for muste, is wyne w^h hotte, and boyleth in our body, which p^{er}ches.

boylng and heate fordoeth the colde-nes of the peache. The seconde cause is, peaches be ryghte colde, and coole the bodye very muche. Therefore that wyne shoulde bee dronke vpon them, whiche heateth more than other: and that is muste, which is knowen by experience. The maner howe we should eat peaches and other frutes, is declared at Persica poma. &c. The seconde doctrine is, that with olde drye nuttes we muste eat resyns.

For newe gethered nuttes are hol- some all alone: but olde drye nuttes are great dryers, and through their vnduositie they lyghtlye enflame the bodye: wherefore resyns with theim muste be eaten, whiche restrayne inflammation and dryenes, by reason that they be moyste. And of nuttes, is spoken more largely at allea nux. &c.

The thirde doctrine is, that resyns of corans hurte the spleene, for thei cause butopilation thereof: yet thei are hol- some for the raynes, for by their pro- uoking of bryne they purge y^e raines.

Scrofa,

Scrofa, tumor, glandes, ficus
cataplasmata cedit.

Iunge papauer ei confracta
foris tenet ossa.

Here the auctour sayth, that plaisters
made of fygges are holsome agaynst
thre diseases, that is to say swynes
puell, kirkels, & swellynge. By swy-
nes euil is vnderstand inflacion vnder
the chynne about the throte. And it is
called Scrofula a scrota that is to say
a sowe or a swyne, either because this
disease chaunceth manye tymes too
swyne thzough their gulositie: or els
because the shappe of this diseases is
lykened to a swyne, as Auicen sayth.
By kirkels are vnderstand impostu-
mes, whiche commonly chaunce vn-
der the arme pyttes, and in the groyn-
es. And by swelling may be vnder-
stande inflacions in any parte of the
body. Wherefore to hele these impo-
stumies, and specially to rype them,
fygges shoulde be sodde in water, and
with the water shuld be mixed a littell
curtly of bynegger, the whiche helpeth
the vertue of figges to entre. And whā

R. liij.

it

Aui. iiii.

iiii. trac.

ii. ca. de

stropulis

a plaister
made of
fygges.

THE REGIMENT

it is sodde, the fygges must be beaten in a mortar: and than myngled with a courtly of the water that they were sodde in, & so make a playster. A playster is properly a medicine made of some herbe or flower, and the iuyce thereof: as this verse sayth. Cum succum ponis et herbam, tunc cataplasma facis. The seconde vtilite is, that a playster made of fygges and poppy seede ioynech or setteth brooken bones together agayn. And they must be sodde together in water withoute vinegre: and than stampe it in a mortar, and put thereto a littell of the water that it was sodde in, and so laye it to the soze. The reason herof may be: because poppy seede both taketh awaye the sensiblenes of the membres, wherby the ache, that is wonte to chaunce in breakyng of bones, is done away, and prouoketh one to sleepe. And the fygges doo drawe the humidities of y body to the bitter partes: which humidities brought to y bones, wyl drawe retayne, or holde them together, but neuer perfectly knytte them. And witteyth well, that there be thye kyndes of popies,

A playster of figges & poppy seede.

popies, whyte, redde, and black. The redde is venomous, and groweth amonge cozne. The ponge scholers are wonte to stampe the flowers therof, to make redde ynke.

Pediculos, veneremq; facit, cui libet obstat.

Here be declared. ii. operations of figges, fyrste moche eatynge of fygges makethe one lousye: and this is certayne, if the fygges be dry, as Auicen saythe. The cause is by reason of the malicyousnes and corruption of the humour that is of them engendred. An other cause may be, by reaso that fygges stere one to sweate moche, wherof lyce are engendred. The. ii. operation is, figges stere one to carnal lust: and lyke wyle they haue many superfluites, and augment the seeds of generacion.

Catig of
fygges.

Au. ii. cā
ca. de. fī
cubus.

Multiplicant mictum. Ventrem dant escula strictum.

Escula bona dura, sed mollia sūt meliora.

Here are declared. ii. vtilites of medlars. The fyrste is, that they encrece brine:

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brine: that is by reason y they make the dregges harde, and soo the wattrines tournethe in to moche bryne.

The. ii. brilite is, that medlars make one costive, by reason of theyr sowernes and stipticite, & therfoze the tertte saith, that harde medlars be better to stoppe the laske. But yet the softe medlars be better then the harde: for they nouryshe moze and bynde lesse. And here is to be noted, that medlars nouryshe lesse than appulles, peres, peches, figges, and suchelike: whiche thynge apperethe playnelye by theyr egrenes of relyshe or taste, and hardenes of theyr substance after they be ryped on the tree, and therfoze we shulde eate fewe medlars, and rather in waye of medicine than meate, and bycause medlars rype not on the tree softe inoughe to eate, they muste be layde in strawe tyll they be softe: And than they be moze delectable and lesse stipticall.

Prouocat vrinam mustum, cito soluit, et inflat.

Here the auctour recitynge. iiii. p. 20.
p. 20.

pretēs of muste saythe, that it prouoketh one to pyssē, by reason that the erthy partes scourynglye bitethe the bladder, whan they come therto: the whiche constrayneth the bladder to auoyde the brine. And this propretye is vnderstande of mustes, that haue bytyng lies, as moche reynyshe must hathe. For mustes that haue grosse lies do not nyppe, but rather stoppe & lette the brine, as is befoze sayde at *Impedit vrinam. &c.* The. ii. propretye is, muste makethe one lyghtely to laske. The reaso why, is shewed in y^e fyrst propretye. Thyzdi, must is inflatye: for the boylng that it makethe in the body, reyleth vp vñtosites. The causes of these two propreties are shewed befoze at, *Impedit vrinam.*

Grossos humores nutrit seruicia, vires

Prestat, augmentat carnem, generatq; cruorem.

Prouocat vrinā, ventrem quoq; mollit et inflat.

Infrigidat modicum, sed plus desiccatur acetum.

Infris

THE REGIMENT

Infrigidat, macerat, melanc dat
sperma minorat

Siecos infestat nervos, et pingua siccant.

Here þe auctour reherſing. ii. thinges declareth. viii. properties of ale or bere. Fyſt he ſaythe that ale engendreth the groſſe humours in māns body, whiche is of trouble in regarde of wyne.

And after þe diuerſite of corne or groſſe ſubſtance þe ale is made of, þe groſſer humours it engendreth. Secondly, ale augmenteth the ſtrengthes: and this dothe ale that is made of the beſt graine and well ſodde, for by reaſon that it nouriſheth the moche, it encreaſeth the ſtrenghte, Thyrde, it encreaſeth the fleſhe: by reaſon that it nouriſheth the moche: and for the ſame cauſe it encreaſeth the blud. And theſe. iii. laſte properties be in ſtale ale: that is wel ſodde, & made of the beſte graine. Fyſtely, it ſtereth one to pyſſe. Secondly it maketh one to laſke. And theſe. ii. properties be in clere bere, that hath moche of þe hoppe, as bere of Amburgens, whiche by reaſon of the hoppes it

it byngethe one in a laske. And it is not good for them that haue a weake brayne. For this bere, by reason of hoppes, doth lightly ouercommethe brayne. Seuenthly, it enflaterh the bealpe: this is of trouthe yf it be yll sodde, as Hollāde beere dothe: whiche enflaterh moste, and stoppeth, & therefore it fatteth ryght muche. The. viii. is, that a lyttel curtsy ale cooleth. So doth bere of Hollande, Wabande. Heynaulte, add Flanders. And this is it that we vse dayly. And this proppete is for certayne in respecte of wyne. Here is be noted, that ale may be made of ootes, barley, and wheate. And as the grayne is altered, so is the complexio of the ale. For that is made of barley, enclyneth more to colde, for barley is colde. For that is made of barley and ootes, stoppeth lesse, and lesse engendzeth ventosities, and nouryseth the lesse. And ale made of wheaten malte, enclyneth more to heate, it nouryseth more, and stoppeth more. And the grosser the ale is the worse it is, the subtiler the better. Farther, ale that is made of thinges, that maketh
one

THE REGIMENT

one dronke is worse, as of daniel.

For this greyn specially engendzeth heed ache, and hurteth the senowes.

Farther in the terte are. v. ppozetes of byneger. The fyrste is, it dryeth.

Au. ii. cā

ca. de a-

ceto,

Au. iii. i.

in ca. vni

eo doc. v

For Auicen saith, it is a strong drier.

And therfore phisicians bydde in the tyme of pestilence to vse it with meate

and drynke. For Auicen saith, he that vseth byneger in his meate and drynk

in pestilence tyme, nedeth not to drede the syknes. The second is that vine-

ger of his owne ppozete coolethe.

Thirde it maketh one leane, by reason that it dryeth. And this is for a

very trouth, if one take it fastyng, as

Au. iii. i.

doc. iiiii.

ca. v.

Auycen sayth. Yet neuer the lesse, the continuall vse of byneger, specially

fastyng, bredeth many inconueni-

ces, it febleth the syghte, it hurteth the breaſte, and cauſeth the coughe, it

hurteth the stomake and lyuer, and

beementlye oppzelleth the senowes and ioyntes, verynge theym with ar-

teticall grefes, with tremblyng and shakynge. Fourthly byneger engen-

dreth the melancoli humours, by reason that it cooleth & dryeth. Fyftly, by-

neger

neger diminisheth the seed of generation for as moche as it cooleth, dzyeth & maketh one leane. These said properties Rasis putteth, sayenge, Alyneger is colde & dzye, whiche maketh one leane, it destroyeth the strengthes it diminisheth the sede of generation, it enforceth blacke coler, it weakeneth ruddy sanguine coloz, & maketh the meate subtyl, y it is myngled with. In the last verse thaucto putteth thre chinges. The fyrste is, that byneger hurteth leane folkes. By reason that it dzyeth, & the tartenes maketh it to dzye the more. For like ioyned to like, maketh one the more furious. And eke euery decayed cōplection is holpe by y cōtrary, & by y lyke, it is brought in to worse case. Secondly, byneger hurteth y senowes, & thirde y it maketh one leane, as is befoze sayde.

Rapa iuuat stomachum, nouit
producere ventum.

Prouocat yrinam, faciet quoq;
dente ruinam.

Si male cocta datur, hinc tortio
tunc generatur.

Here

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Here the auctour declareth. *iii.* vices of rapes temperately sodde, and one inconuenience of the same. First rapes comforte the stomake: for the stomake digesteth them well, and is not greued therewith. Secondly, rapes breaketh wynde as appereth by experience. Thirdly, rapes prouoketh the vryne. Yet besydes these properties, Auerrois saith, That rapes greatly comforte the syght. The vi of rapes is that the continuall eatynge of them hurteth the tethe. In the last verse he saythe, that rapes cause throlwes or gnawynge in the bealy, by reason that they multiplie ventosytes, as saythe this verse.

Ventum sepe rapis, si tu vis vi-
uere rapis.

The tayles of rapes lense the bealy. Farther more note, that of all rootes rapes doth best nouryssh the mans body, as appereth by the sweteness that is founde in their sauour, for al swete meates nouryssh the more the body than sower, bytter, or tarte. Therfore by cause rapes be the swetest of all rootes

tes and lesse sharpe, they be most hol-
some in y waye of meate, but yet they
engendze grosse melâcolye bluode: if
they be not well digested. And it is
good to purifie theym from the fyrste
water, & in no wyse to eate the rawe.
They stere one to bodpely lust, & clense
the wayes that the brine runneth.

*Digeritur tarde cor digeritur
quoq; dure.*

*Similiter stomachus melior sit
in extremitates.*

*Reddit lingua bonum nutrimē-
tum medicine.*

*Digeritur facile pulmo, cito la-
bitur ipse.*

*Est melius cerebrum gallinarum
reliquorum.*

Here the auctor reciteth siue thinges
The firste is, that the harte of beastes
is slowely dygested, by reasonne
that the harte fleshe is melancolious,
whyche is hardely dygested, and
slowely descendeth, and as Aupcen
sayeth, is vnholosome fleshe, and as
Rasis sayeth, it nouryshebe lyttell.
The second is that the maue likewise

Au.ii. cā
ca. de nu
ce,

D.i.

is

THE REGIMENT

is pl of digestion, and flowe of discent
dyng, by reason that it is a senowpe
membze and gristlye, wherefoze it di
gesteth the pll, & engedzeth the pl bloudd.
Farther the terte saythe, that the ex
treme partes of the masse, as the bot
tum and brymme are better dygested,
by reasonnng y those partyes are more
fleshy and fatte. The third is that the
tonge is of good nourishment, & that
Aulc. ii. is touchyng y roote, as Auicen saith,
cā. ca. de by reason that it is fleshye, and easye
carne. of digestion. And amonge all other, a
rosted pygges tonge, the skin scraped
of, is like bzaune, as princes karriers
knowe. A netes tonge by reason that
it is moyst, is not very hollesome. But
foz all this, these delycate felowes, oz
they roste a netes tonge, they stoppe
it with cloues, where by the moyste
nes is dyminished. And the meate is
apter to eate. The fourth is, that the
lyghtes are easy of digestion, and easy
to auoyde out, and this is by reason
of theyz naturalle softenes. Yet theyz
nourishment is lyttell and vnhol
some foz mannes nature, foz it is fleu
matike, as Auycen sayth. And here is
to

to be noted, that though the lyghtes of a tuppe be vnholosome to eate, yet it is medicinable for a kybed oz a soze hele, if it be layde hotte there vnto, as Auicen saythe. The. v. is, that a hennys bzaïne is best: whiche (as Auicen sayth) stancheth bledynge at the nose. Hit must be eaten either with salte oz spyes, for of it selfe it prouoketh one to vompte. And phisytions saye, that chekyns bzaïnes augmente the memory. The bzaïne of hogges are vnholosome for man. But the bzaïne of a shepe, of a hare, oz of a cony, maye be eate w salte oz spices. And of bzaïnes we haue moze largelye spoken befoze at Nutrit et impinguat. &c.

Au. cā. ii
ca. de
pulsione.

Aui. ii.
canone.

Semen feniculi, fugat et spiraculi culi.

Here thauctour reherfing one doctrine of fenelle sede, saythe, it breaketh wynde: by reason that is it hotte and drye. And physytions saye, that the eatynge of fenell sede engendzeth. iiii. commodytes. If yz it, it is holosome for the ague. Secondly it auoideth poiso. Thirde, it clenseth the stomake.

Catig of
fenel sede

D. ii.

And

THE REGIMENT

And fourthly, it sharpeth the syghte.
These foure vtilyties are reherſed in
theſe two verſes.

Bis duo dat maratrum, febres fu-
gat, atq; venenum.

Et purgat ſtomachum, lumen
quoq; reddit acutum.

Auic. li. And Auicen reherſyng theſe. iiii. pro-
cā. ca. de pzetis ſaith, Democritus demed, that
feniculo venomous wormes deſyre newe ſe-
nelle ſede, to cōforte and ſharpe theyr
ſyghte: and ſerpentes after wynter,
iſſuyng out of theyr caues, do rubbe
their eies agaynſte fenelle, to clere
theyr ſyghte. Farther note, that fe-
nelle digeſteth ſlowely, & nouryſheth
yl and lyttel: and therfore it is vſed as
a medicine, and not as meate. Where-
fore it ought not to be vſed in the re-
gimēt of helthe, but to expelle the vn-
holſomenes of other meates. As we
vſe ſome tyme to eate perſely with let-
tiſe, to reſpyſte the coldenes and humi-
dite of the lettiſe: ſo lyke wyſe fenelle
maye be ſodde wyth gourdes and ra-
pes, to withſtande the vnholſomenes
of them.

Emendat

Emendat visum, stomachū con-
fortat anisum.

Copia dulcoris anisi sit melio-
ris.

Here thauctour reciteth. ii. vtilites of
anis sede . Firste, it comforteth the
syghte, and secondlye the stomake: by
reason that it heatethe and munday-
fieth the stomake and eke for the same
reason it comfortethe the syghte, for moste
nothyng hurtethe the syghte moze, hurtfulle
than vncleannes of the stomake . For for the
from the vncleane stomak vncleane va- syghte.
pours ascende to the eyes that trou-
ble and hurte the spirites . These are
the. ii. proprietes of doulce anys sede.

And beside these, Ancien reher syng
manie other profitess of anys sede, saith
that it aswageth dolours, breaketh
wynde, and quencherethe thyrste, cau-
sed of salte moistenes, it openeth opi-
lations of the luer and splene, engen-
dred of humidites: and lyke wyse of
the raynes, bladder, and matrice: it
prouoketh brine, & menstruous flire:
it clenseth the matrice fro white hu-
midites, & stereth one to carnal luste.

Au. ii. cā
ca. de a-
niso.

D. iij.

Si

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Si cruor emanat spodium sum-
ptum cito sanat.

Au. ii. cā
cap. de
spodio.

Here thauctour putteth one commo-
dite of spodium, And that is, that
spodium taken, healeth the bluddye
fire: by reason that the vertue therof
comförteth the liuer, and so the liuer
fortified (whiche is the original foun-
taine of blood) the bludde is there bet-
ter reteyned. And Auicen sayth, that
spodium, is the rootes of redes bur-
ned. And it is sayd, that these rootes,
moued by the wynde, and rubbynge
them selfe to gether, burne one a no-
ther. Yet Simon the Janwaye saith,
that spodium is a thynge, whose be-
gynnyng is vnknewen vnto vs: it
semethe to be a thynge byente, and di-
uysions of redes bourned. And it doeth
not onely helpe the bloudy fyre, but
also the laske and spraye, as Rasys
sayth. Hit helpeth also a sharpe ague
& is cōfōrtable agaynst the shakynge
therof, & for ouer moche auoydynge of
coler it helpeth the stomake, as Auicē
sayth. And as spodium, doth helpe &
cōfōrte the liuer, so ther be other me-
dicins,

discins, & haue like aspect & like ppzete
to cōfort other special mēbzes as Ma-
ce & harte: Muske & bzayne: L yberes
& lightes, Caper & splene, & galigale &
stomake. As appereth by these verses.

Gaudet epar spodio, mace cor,
cerebrum quoq; musco.

Pulmo liquiricia, splen, epar, sto-
machusq; galanda.

Vas condimenti preponi debet
edenti.

Sal virtus refugat, et non spa-
ciumq; saporat.

Nam sapit esca male, que datur
absq; sale.

Vrunt persalsa visum, spermaq;
minorant.

Et generant scabiem, pruritum,
siue vigorem.

Here & auctour teaching. iiii. thynges
saythe. That befoze al other thynges
salte must be sette vpon the table, as
the bulgar verses teache vs.

Sal primo poni debet primoq;
reponi.

Ois mēsa male ponitur absq; sale.

D. iiii.

Secun-

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Secondlye he saythe, that salte reſyſteth venome for .ii. cauſes. Firſte for that ſalte is a dryer: and ſo dryeth by the humidities that wolde corrupte.

An other cauſe is, that ſalte dryeth & ſuppreſſeth the humidities, drawing them out of the body, & ſoo ſhuteth the poores, and conſequently ſtoppeth the entrance of venome, whiche is wonte to entre by the poores. Secondlye he ſaythe, that ſalte maketh mans meate ſauory. For comonly we ſe no meates ſauory withoute ſalte, as ſaythe the thyrde verſe. Thyrde he ſaythe, that ſalte openeth .iiii. inconueniēces of ſalte or meates to moche ſalted.

Firſte, verpe ſalte meates marre the ſyght, for .ii. cauſes. The fyrſt is, that ſalte thinges dry ouer moche. whiche is contrary to the eies, the inſtrumētes of ſight: for the eies are of the nature of water, as the Philoſopher ſaythe. The .ii. cauſe is, for that meates veri ſalte engendre yche and nippinge, in maner as is afore ſayde.

Of mordicative meates beinge in the ſtomake, ſumis mordicative are lyfted by, whiche by their nipping hurte the eyes, and make theym very red.

Phi. i de
ſenſu et
ſenſato.

And therefore we see that they that make salte, haue commonly redde eies. The seconde hurte is, that very salte meates diminishe the seede of generation: by reason that very salte meates drye ryght muche all the humidities of the body: Whereby the seede of generation is dyled, and so made lesse.

The third hurte is, it engendzeth the scabbe: by reason y salte engedzeth a sharpe bityng humour adust, whiche causeth the scabbe. The fourth hurte is, it augmēteth ytche: by reason that it engendzeth a mordicative ytchyng humour. And of these soure hurtes Rasis speaketh. Farther it burneth their bloude that take great quantitie therof: it febleth their syght, it mynsheth the seede of generation: and engendzeth ytche and scabbe. And besydes these hurtes, very salte meate engendzeth rynge wormes, dry scurfes, moꝛphewe, lepe, in them that be disposed therevnto, and fleeth the passage of the bypne: whan they are long continued: yet whan it is a littel powdered, it taketh away lothyng, and maketh one to haue a good appetite.

Hi

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Hi feruore rigent tres falsus,
amarus, acutus.

Alget acetosus, sic stipans pō
ticus atq;

Vinctus et insipidus, dulcis dat
temperamentum.

Here the auctour reciteth the quali-
ties of all sauerynes. Fyrst he saith,
that these thre sauerynesses oz relys-
shes, salte, bitter, and sharpe, heate
the body that receiueth theim. Secōd-
ly he saith, that these thre sauerynesses
tarte stipticall, and pontike, coole.

Thirddly he sayeth, that these thre re-
lyshes, vinctuous, vnsauery, & swete,
are temperate, they make the bodye
neither hotter noz colder. Farther, af-
ter Auiscen there be eyght talages oz
sauerynesses, that folowe vnsauery-
nes: and they be, swete, bitter, sharpe,
tarte, pontike, stipticke, & vinctuous:
and to nombze vnsauerynes for saue-
rynes, as the text doth, there be. ix. and
than sauerynes is taken for euerye
thyng iudged by taste. And amonge
these tallages there be thre hotte, as
sayth the terte, salte, bitter, & sharpe:
and

Au. ii. cā
tract. i.
ca. iii.

and as Auicen sayeth, the sharpe is the hotter, and the next salt, and than the bytter: For as muche as sharpe is stronger than the bytter is, to resolue and scoure the incidentes. And than salte is lyke bytter, broken together with colde humidite. And of these tal- lages, thze be colde, eger, stypticke, and ponticke. But pontike is colder than the other: and next therto is stypticke. And therefore all frutes, that come to any sweetenes, haue fyrste a talage pontike; of a behebement colde- nes, and after that the fruytes by the heate of the sonne, be digested, there appeareth in them stypticite, and after they declyne to sowzenes, as grapes, and than to sweetenes. And though tarte be not soo hotte as stypticke, yet by reason that it is subtile & persinge, it is in many of moze coldenes. And af- ter Auicen ponticke and stypticke are in tallage very lyke, but yet the stypticke causeth þe vpper part of the tonge to be sharpe & rough, and ponticke cau- seth þe tōge to be rough within. And. iiii. of these talages are temperat, neither ex- cedig hot nor colde, as swete vniuous and

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and vnſauery, for though he ſwete bee
hotte, yet therein appereth no myghty
heate, as Rasis ſaythe. And euery tal-
lage hath his owne operations, as
Auicen and Rasis ſaye. The opera-
tions of ſwetenes be digeffiō, ſoking,
and encreaſyng of nouryſhemēt, and
nature louyngly deſyret it, and the
vertue attractive draweth it. And Ra-
sis ſayth, that ſwetenes engendzeth
much ruddy colour, and opilations
of the lyuer and ſplene, ſpecially if the
ſayde membris be apte thereunto.
And therof foloweth the ſyre. It mol-
liſtieth the ſtomake, and cōſozteth the
breſt and lyghtes, it fatteth the bodye,
and augmenteth the ſeede of genera-
tion. The operations of bytter is to
ſharpe, and to waſhe away. And af-
ter Rasis, bytter heateth and dryeth
ſtrongly, and lyghtly reduceth the
blondde to aduſt malice, and augmen-
teth ruddy colour in the blondde. The
operations of pontike talage, after
Auicen, is contraction, if the pontici-
tie be feble, or elles expreſſion, if it be
ſtrong. And after Rasis, pontycke co-
leteth the bodye, and it dryeth the fleſhe,
and

and dymynisheth the bloudde, if one vse it ofte. Also it comforyteth the stomake, it byndeth the wombe, and engendzeth melancoly bloudde. The operation of stiptike calage after Auicen, is contrary, thychyng, hardenynge, & holdyng. And after Rasis the operations thereof are like pōticke, though they be weaker: for he semeth to comprehendē stiptike calage vnder pōticke: for of stiptike he sayeth nothyng expreſſely. The operations of vntuous calage after Auicen are lokyng, stoppyness, and small digestion. And after Rasis it mollifyeth the stomake, it maketh one laskatiue, and fylleth one or he hath taken any necessary quantitie of meate: and it heateth, specially them that bee vexed with a fever, and that haue a hotte lyuer and stomake. It moisteth and loketh the body, but it augmēteth fleume & slepe. The operations of sharpnes be resolution, incision, and putrification after Auicē: And after Rasis it encreaseh heate, and lyghtly enflameth the body and it burneth the bloudde, and tourneth it in to redde coler, and after in

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to blacke . The operations of salte talage, after Auicen, is to scour, wash, and drye, and it letteth putrifaction.

The operations of sharpe talage, after Auicen, is to coole and diuide: and after Rasis, it refrayneth coler and bloudde, and refrayneth the bealye, if the stomake and guttes bee cleane: but if there be to muche fleumatike matter, it maketh the bealy to laske, it cooleth the body, and eke weakeneth the vertue of digestion properly in the lyuer . It hurteth the senowes and senowye membres, it dryeth the bodye, but it stereth by the appetite. And Rasis sayeth, that some vnsauery thyng nourysheth well, and that is suche as is temperate . There is other some that heateth temperately . And another that cooleth temperatly, & if moistnes be ioyned there with, it moysteth, and with a drye thyng, it dryeth.

Bis duo vipa facit, mundat dē
tes, dat acutum.

Visum, quod minus est implet
minuit quod abundat.

Here are declared foure commodities
of

of wyne soppes. The fyrste is, they
 purge the tethe, by reason that they
 stycke longer in the tethe, than wyne
 alone or breadde alone: therefore the
 fylethynes of the tethe is the better con-
 sumed, and the tethe the better pour-
 ged. The seconde commoditie is, that
 it sharpeth the syght: for it letteth the
 yll fumes to ascende to the bryne,
 whiche by their mynglyng together,
 darketh the syght. And this is by rea-
 son that it digesteth all yll matters be-
 yng in the stomake. Thyrde, it dige-
 steth perfectly meates not well dige-
 sted: for it closeth the mouthe of the
 stomake, and comforteth digestion.
 Fourthlye, it reduceth superfluous
 dygestion to meane. And all this is of
 trouthe, soo that the breadde sopped
 in wyne, be fyrste toasted, or dzyed on
 smbers.

Omnibus assuetam iubeo ser-
 uare dietam.

Approbo sic esse, ni sit muta-
 re necesse.

Est Hippocras testis, quoniam
 sequitur mala pestis.

For

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Fortior est metha medicine
certa dieta.

Quam si non curas, fatue res
gis, et male curas.

To keepe
diete.

Here the auctour recityng certayne
doctrines sayeth, that it is good for al
folkes to kepe customable dyete. And
by dyete is vnderstande the ministring
of meate and drynke. The breakyng
from customable be hurteth greuous-
ly: for customaunce is another na-
ture. Therefore, as it behoueth vs to
kepe nature, so lykelysse it doeth cu-
stome: and specially if the customable
be laudable. And as it behoueth to
kepe the customable administration
of meate and drynke: euen soo it beho-
ueth vs to obserue custome in other
thynges not naturall, for the selfe rea-
son. Wherefore if a man that is wont
to labour muche, wyl forgo this cu-
stome and lye ydelly: or labour much
lesse: or go in hande with other labour:
or take another time, or another way:
vndoubted it shall ryght muche infe-
ble hym. So in lyke maner it is in
mans diete, in his slepe, in his watche
AND

& such like accidentes. For truly good
 custome in all thyng must nedes be
 obserued, if it bee laudable or indiffe-
 rent in goodnes or hurtfulnes, in re-
 spect of it, wherto y change is made.
 And witteth well, that they that be ac-
 customed to labour, and exercise them-
 selfe in any kynde of labour, and al be
 it that they be feble or olde, it greueth
 theim lesse: & thei labour moze strögly
 than if they were young felowes, vn-
 accustomed, as Hippocrates sayeth, Híp. ii. a
 by reason that these feble or olde per- phorise
 sones haue moze inclinacion and cu- mo.
 stome to these labours. For nowe the
 custome befoze taken is lyghter, as
 is sayd in the afozesayd Aphorisme.
 And this is the cause why we see olde
 and feble craftes men, to dooe it that
 stronger and younger than they can
 not do, and it greueth them lesse, as a
 feeble olde mylner too lyfte a greate
 weygh ty sacke: A smyth to welde and
 labour with a greater hammer, than
 a younger man not thereto accus-
 med. The seconde doctrine is, that
 great harme foloweth chaúge of diet,
 as Hippocrates sayeth: except it be ne-

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defull to chaunge it. Fyyste it is nedefull to chaunge it, whan greuous diseases shoulde growe thereby: as custome to fede on yll meates, whiche at length of necessite wyl bzyede in vs yll diseases. Suche a custome and other lyke must nedes be amended & chaunged by lyttell and lyttell, but not soodaynely. For all sodayne chaunges hurte vchementely, specially from a thyng customable, to vnaccustomable. Secondly, it is nedefull to chaunge to the entent it shoulde lesse greue vs, if we happen to chaunge our diete.

For he that bledh hym selfe to all maner of diete, shall hurte him the lesse.

Hip. ii. aphorismo.

And this must be vnderstand of other thynges not naturall, for as Hippocrates layeth. A thyng longe accustomed, though it bee worse than these that we haue not bled, hurteth the body lesse. Therefore it behoueth vs tooble thynges vnaccustomed. And here is to be noted, that euery man should take hede, howe he accustometh hym to one thyng, bee it neuer so good, whiche to obserne were nedefull. Example. If a man custome him to one maner

maner meate or drynke, or to abstaine
holly from the, or to slepe or to knowe
a woman carnally, it were very daun
gerous for him, if he other while must
abstaine from his custome. Therfore
euery body shuld be disposed, to indu
re heate and colde, and to all motions
and nouryshment, so that the houres
of slepe and watche, the house, bedde,
& garmentes, may be chaunged with
out hurt: whiche thyng may be done,
if one bee not to nere in obseruing cu
stome. Therfore other whyle it beho
ueth to chaunge customable thinges.

Thus saith Rasis. The.iii. doctrine is Rasis.iii
that the stronger & nerer way in hea al.ca. de
ling a pacient, is to minister a certai cōseruat
diete: for whiche if the phisicion doeth consuet.
not care & will minister another un
due diete, he gouerneth his pacient fo
lyshly, & healeth hym yll. And note, y
there be thre maner of dietes, grosse,
whiche is holle folkes diete, sclender
diete, whiche is to geue in maner no
thing: The thirde is meane diet, which Thre ma
absolutely is called sclender. And this ner of di
diete is deuided into sclender diete, de etes,
clynnyng to grosse diet: as the borch of

P. ij.

flesh,

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fleshe, rare roasted egges, small chykens: and declynng to sklander diet, as Mellicratum, and wyne of pomegranades: and meane dyete, whiche is called certayne diete, as barly ience not beaten together. And this certayne diete is holsome in many diseases, but not in all. It is not holsome in longe diseases: for in suche diseases, the myghte of the pacient, with suche meane diete, can not indure too consume the sykkenes, without great debilitie. Therfore in such diseases, the meate muste be ingrossed. Lykewyse it is unholsome in sharpe diseases, as these that ende within thre dayes space or soner: for in suche moste sclander diete is beste, as Hippocrates sayeth. The moste souerayne helpe is to diete the pacient after his strength and corpozall myght.

Quale, quid, et quando, quantum, quoties, ubi dando.

Ista notare tibi debet medicus dietanda.

Here thau shalt reherse. vi. thinges to be considered of the phisicion in ministering

nistring of diete. First of what qualite the meate ought to be: for in hot sicknesses, he must diete the pacient with colde meate, in moyst sykkenes with drye meate, and in drye sykkenes with moyst meate. Yet the naturall complexion muste be obserued with diete lyke thereto. For Galen sayeth. The hotter bodies nede the hotter medicines: the colder bodies, the colder medicines. The seconde thyng is, of what substance the meate ought to be. For they that be strong and lusty, and exercyse great labour, muste bee dieted with grosser meate, for in them the waye of digestion is stronge, and soo they oughte not too vse slender meates, as chyckyns, capons, beale, or kydde: For those fleshes in them wyl burne, or be digested ouer soone: wherfore they muste nedes eate ofte. But noble men, and such as liue restfully, muste vse diete of slender substance, for in them the vertue digestive is weake and not able to digeste grosse meates, as bacon, biese, & fysh dried in the son. Likewise they that be sycke of sharpe diseases, ought to vse

Gale. i.
teg.

P. iij.

more

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more slender diete, than they that be
sycke of long diseases, as a feuer quar-
tane. The thyrde is, what tyme diete
ought to be geuen: for they that be in
health ought specially to regarde cus-
tome. Wherefore they that ryse early
in sommer, and eate but two meales a
daye, oughte to eate about the houre
of tenne, or a lyttell before: and not to
abide tyll noone, because of the ouer
greate heate. Lykewyse they oughte
to suppe about the houre of syre, or a
littell after. But in winter they ought
to dyne at a leue of the clocke, or at. xii
because of the long slepyng: and than
to suppe at. vii. a clocke, or a littell af-
ter. And specially custome should bee
kepte. Tyme also in dietynge of sycke
folkes, must be considered. For they
that haue an ague, whan it begyn-
neth to bere them, or a lyttell before or
after. They should eate nothyng: for
if one eate a littell before, or whan the
fyt cometh: ther by nature, that shuld
entende to digest the meate, is diuer-
ted another waye. If he should eate
soone after the fyt is gone, it were vn-
holsome: For the vertue of digestion

is very weake, by reason of the fyttē past: Therefore he must eate so longe afoze, as the meate may be digested er the fyt come. Or els so long after the fyt is gone, whan nature is come too due disposition. This is of trouthe, except ye drede great feblisshyng of nature: For than at all tymes he must eate. For whansoever mans strength is feblisshed by any chaūces, he shuld eate forth with, as Galen sayeth.

Fourthly the quantitie of the meate must be considered: For as it is befoze sayde, in sommer we must vse a small quantitie of meate, at euerye meale, for than the naturall heate is feeble through the ouer great resolutions.

But in wynter one may eate a great deale of meate at a meale. For than y vertue digestiue is strong, whan the naturall heate is vnied thzoughe circumstance colde, as we sayd at Temporibus veris. &c. The. v. is, how oft we should eate in a daye. For in sommer we must eat oftner thā in winter in autūpne & ver a littel at eche meale, as is befoze sayd. Likewise if the vertue digestiue be weake, we must eate

Gal. in
cō. apho
rismi.

Cōtem
plari au
tem. &c.

P. sig.

lyttell

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lyttell and ofte: but if the vertue digeſſiue be ſtrong, we maye eate muche, and make ſewe meales. &c. Syrtely, the eatyng place muſte be conſidered: whiche ſhould not be to hotte nor too colde, but temperate.

Ius caulis ſoluit, cuius ſubſtātia reſtringit.

Vtraq; quando datur, venter laxare paratur.

Here the auctour declaryng three chynges, ſayeth: That the brothe of cole worttes, and ſpecially the fyrſte broth, if they be ſodde, louſeth y bealy by reaſon that in the leues and vtter partes of cole worttes, is a ſopy ſcouryng vertue, weakely clenying & lightly ſeparable by ſmall decoction oz boilyng: whiche ſpredded abroode by the ſame water, is made laxatiue. And this is the ſkele that the fyrſte water, that cole worttes bee ſodde in, make one laxatiue rather than the ſeconde. The ſeconde is that the ſubſtaunce of cole worttes after they are boyled, reſtrayneth the bealy: by reaſon that all their vertue laxatiue is taken awaye
by

by the decoction, and the erthy dze
 subſtāce remayneth, whiche byndeth
 the wombe. The thirde is, that both
 taken to gether, the bzoth & ſubſtān-
 ce of colewortes, leuſe the bealpe: by
 reaſon that the ſcouring ſopy vertue
 remayneth in the water, whiche leu-
 ſeth all. And note, that cole wort-
 engendze melancoly humours, and il
 dreames, they hurte the ſtomake, they
 noziſhe lyttell, and duſke the ſyghte,
 and cauſe one to dreame, & they pro-
 uoke menſtruofite and brine, as Au-
 ſen & Raſis ſaye. Farther moze note,
 that the decoction oz ſede of colewor-
 tes, kepe one frome dzonkennes, as
 writeth Ariſtotel. And this thyng is Ari. iii.
 affirmed of Auicen and Raſis. The part. pro
 reaſon, as ſome thynke, is the groſſe blem.
 fumes that by eatynge of colewortes Au. ii. cā
 are lyfted vp to the bzayne, engroſſyng Raſis. iii
 the ſumofyties of the wyne, whiche al.
 engroſſyng doth lette theim to entre
 to the bzayne. Ariſtotle ſayth, that all
 thyng that drawethe to it the moy-
 ſtenes of the wyne, expelleth it from
 the bode, and that that coolethe the
 bode, keperthe it from dzonkennes:
 cole

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colewortes are of suche nature, ergo.
 &c. And y colewortes are of this nature, he proueth thus. By the iense of colewortes, the vndigested humidities of the wyne are drawn frome all the body in to the bladder: and by reason of the colde icuse that remayneth in the stomake, whiche cooleth al the body: the persing of the wine is fordone. And so by this meane it kepeth a man sobre. For y subtile superfluites that naturally coulde not discende, by reason y the heate of y wine stereth them to asced vppward towarde the braine, are repelled downe, and by vertue of this iense are drawn to the bladder.

Dedixerunt malua veteres, quia
 molliat alium.

Malue radices rade dedere feces.

Vulue nocuerunt, et fluxum sepe dederunt.

Malowes.

Here chauctoz rehersinge. iij. properties or effectes of malowes sayth, that they mollify the bealve. There be. iij. that mollifie: malowes & double malowes, Bianca, Arlina, & Marcury,
 of

of whiche mooste commonly clysters
 be made, to mollyfye all indurate and
 harde matter in mā. There be. ii. soz-
 tes of malowes, the one beareth a
 bladde redde flower, the other a white
 flower, & this proprely doth mollyfye
 more than the fyrst. The. ii. effecte of
 malowes is, y malowe rootes shaued
 & suppositories made of the, suche as
 philytyōs are wonte to make of Mer-
 curye, drawe out of man the indurate
 matter and dregges. The. iii. effecte
 is, malowes cause the menstruous
 flyre in womē, and that thzoughe the
 great moystyng & slippynges therof:
 wherby the beines about the matrice
 sone poure out, as Platearius saithe.
 And as apperethe by experyence.

Mentitur menta, si sit depellere
 lenta.

Ventris lumbricos, stomachi
 vermesq; nocuos.

Here thauctour saythe, that a mynte
 shulde not be called a mynte, excepte
 it haue myght to kylle wozmes in the
 bealpe and stomake. A minte hath a
 great strōg sauour, & is right bytter:
 and

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and therfore as worme wodde kylleth
wormes, so dothe the mynte. And the
rease therof, as of worme wodde must
be dronke and not the substance. And
bycause it is hotte and drye, and bours
nethe the bludde, it is vnholosome in
the waye of meate in the regiment of
helthe. But yet in medicines, it is hol
some, for it cōfōrteth y^e stomake, and
heateth it, and stynteth verryng, and
digesteth, and prohibitech vomite fle
maticke and sanguyne and thzough
inflation stereth one to bodyly luste,
and prohibitech spyttyng of bludde,
it is very holosome agaynst the byting
of a madde dogge, and if ye crymble
mynte in to mylke, it wyl neuer tour
ne to make a chese, as Auicen sayth.

Au. ii. cā
ca. de
menta.

Cur moritur homo, cui salvia
crescit in horto.

Contra vim mortis non est me
dicamen in hortis.

Salvia confortat neruos, mas
nunq; tremorem.

Tollit, et eius ope febris acuta
fugit.

Salvia

OF HEALTH.

Fo. cxi.

Saluia, castoreum, lauendula,
premula veris.

Nastur athanasia sanant paralisa
tica membra.

Saluia saluatrix natura confis-
liatrix.

Here thanctour touchyng pꝛincipally. iiii. thynges, sheweth the greate
bilitie of sage, askyng as though he
doubted: wherfore man dyethe, that
hath sage growinge in his gardeyne.
He answereth in the. ii. verse, that no
medycyne growyng in the gardeyne,
can withstande dethe, all though in
the gardeyne growe medycynes, that
kepe the body from putrifaction, and
defende that natural humidite be not
lyghtly consumed awaye, as teacheth
Auicen, sayenge. The science of phi-
sike doth not make a man immortall,
noꝛ it doth not surely defende our bo-
dies from outward hurtful thinges,
noꝛ can not assure euery man to lyue
to the laste terme and daye of his lyfe,
but of. ii. thinges it maketh vs sure,
that is from putrifaction and coꝛ-
ruption: and defendeth that naturall
moy

The bou-
te of sage

Au. iii. i.
ca. sing.

THE REGIMENT

The ver-
ties of sa-
ge.

moysture be not lyghtelye dysolued & consumed. Secondly, he putteth. iii. effectes of sage. The fyrste is, that sage cōfōrteth the senowes: for it dryeth the hamidities, by which the senowes be let and leused. The.ii. is, that it taketh awaye the shakynge of the handes: by reason that it cōfōrteth the senowes, as is sayde, nowe all thinge that cōfōrteth y senowes remoueth tremblynge. For tremblynge cometh of feblenes of the senowes. And therfore some old men and womē specially put sage leaues in their meate and drynke. Thyrde, Sage letteth the sharpe ague to assaile vs, by reason that it dryeth the humours, it letteth them to putrifie, wherby a sharpe feuer myghte be engendred. Farther note, that sage is hotte and drye, and therfore it is not verie holsome alone in waye of meate. Yet bycause sage cōfōrteth the senowes greateli, folkes in helthe doo vse it moche. ii. maner of wayes. Fyrst they make sage wine whiche they drynke speciallye at the begynnynge of diner or supper. This wyne is holsome for them that haue the

Sage
wyne.

the palsey or falling sicknes. moderately taken, and after the purgation of the accident matters. Secondly they vse sage in sauces: for it stereth by a mans appetite, and speciallly when the stomake is full of yll humours, rawe and vndigested. There is two **Two** kyndes of sage: One that hath the great kyndes brode leaues. An other commonly called noble sage, whose leaues be more narrow and lesse: phylsytions call it Silifagus. Thyrdelye thauctour reherleth. vi. medecines good for the palsey. It is sayd, that sage, castorie, that is a castors stones, Lauander. Pymerose, Mattercrosse, and Tanseye, cure and heale membez enfect wyth palseye. Why sage doth helpe it we haue shewed, for it comforteth the senowes, whiche the palsey weaketh. And eke bycause sage is hotte and drye, it consumethe the fleumatyke matter that remayneth in the senowes, wherof the palseye breedeth. And that Castorie is holisome for the palseye, appereth by that it is more comfortable, in heatynge and dryenge the senowes: For Auicen saith therof,

THE REGIMENT

Au.ii,cā
ca.de
cast.

therof that it is subtiler and stronger
than any other that heateth & drieth.
And after he sayth, that it comforteth
and heateth the senowes, the shaking
the moste crampe, & benomed mem-
bres caused of the palsey. And eke he
sayth: there is nothing better for ven-
tosite in the eare, than to take as moche
as a pease, and tempze it with oyle of
Spyke, and so lette it droppe into the
eare. Castorie hath many other ver-
tues, whiche Auicen reherseth. Cas-
torium. is the stones of a see beaste
called Castor. The oyle also of Casto-
ry is as specially good for the palsey,
as Castory, after the boydyng of the
matter, for than it consumeth the re-
sidue of the matter that remayneth,
and comforteth the senowes. Of la-
uender appereth. For the swete sa-
uoure thereof doth consume the pally
matter. And also of the Primrose
eke appereth: for y swete sauour and
heate therof comforteth y senowes.
This flower is called Premula ueris
bycause it is the fyrste swete flower
that springeth in ver. The.v. is a wa-
tercresse, for it is hotte, drye, subtile,
incisive,

Incisſiue & reſolutiue: wherbi it taketh
away the matter of palſey. And Au-
cen ſayth, it comforteth all mollifica-
tion of the ſenowes, for it heateth and
draweth oute ſleume, and cleſeth the
ſenowes from ſleume, and phiſitians
counſaile vs to eate water cresses in
lente, bycauſe lente meate is ſleuma-
like. Water cresse is a common herbe
growing in cold, ſtony, and wattry
the places, where as be manye well
ſprynges. The. vi. is canſey. The ver-
tue of this herbe is to purge ſleme, &
the heate therof dyspeth the ſenowes.
Alſo it purgeth a man from wormis,
and from the matter wherof they be
engendred. And therfore frenche men
uſe commonly to free egges therwith
in the Eſter weke, to purge awaye
the ſleme, engēdred of fiſhe in the lent
wherof wormes are ſoone engendred
in theim that be therto diſpoſed. In y
ende of y terte thauctour ſayth, y ſage
is called the ſauer & keper of nature.

Nobilis eſt ruta, quia lumina red-
dit acuta.

Auxilio rute vir quippe videbis
acute, R. i. Ruta

THE REGIMENT

Ruta viris coitum minuit, mulieribus auget.

Ruta facit castum, dat lumen, et ingerit estum.

Cocta facit ruta de pulicibus locustata.

Foure p^r Here chauctor declarpng. liii. p^rop^rtes of rue saith, it tharpeth the sight, rewe. and p^rop^rely the ieuse therof, as Auic. ii. cen saythe, and as is befoze sayde at cā. ca. de Allea nux ruta. The. ii. is, rue diminisheth the desyre of carnall luste in men, and in women rewe augmēteth it: for by reason that rue heateth and dryeth, it diminisheth the sede of men whiche is subtil and of the nature of the ayer, but in women rewe maketh subtil and heateth the sede, for in the it is watteryshe, and colde, and therfore it stereth the moze to carnal lust. The. iii. is, rewe maketh a mā quicke subtil, and inuenesse: by reason that by heatpnce and drypnce, it maketh a mans spiritis subtil, and so clereth the witte. The. liii. is, that the water that rewe is sodde in, caste and spynkeled aboute the house,, riddeth away flees,

To kyll
flees.

flees; and as phisitions saye, it killeth
theym. And after Auicen: whan the
house is spzynkled with the water of
wylde gourdes, the flees lepe and flee
awaye: and like wyle doth the water
that blacke thorne is sod in. And Auic.
cen sayth, that some haue sayde; that
if gootes bloudde be put in a pytte in
the howse, the flees wyll gether ther
vnto & dye. And like wise if a logge be
anointed with y greace of an yrchin,
the flees wyll gether therto and dye.
Flees can not abyde the sauour of co-
lewortis, nor leaues of Meander.

Some say, that nothyng is better to
auoyd flees, than thinges of stronge
sauour: & therfore rewe mintes, hore
myntes, & hoppes be good, & aboue al
thiges hore douge, or elles hore stale
is the chiefe. Also the house spzincke-
led with the decoctiō of rape sede, kyle
lethe flees. And the parfumpng of the
house w a bulles horned sweth alwaie
flees. Yet to take flees, nothyng is
better, than to laye blankettes on the
bedde for therin they gether the selfe.

De cepis medici non cōsentire
uidentur.

Q. ii.

Coles

Auic. vi.
iiii. tra.
iii. ca. de
effug. pu-
licum.

THE REGIMENT

Colericis non esse bonas dicit
Galenus.

Flegmaticis uero multum docet
esse salubres.

Prefertim stomacho, pulcrumq;
creare colorem.

Contutis cepis loca renudata
capillis.

Sepe fricans poteris capitis res
parare decorem.

of opniōs Here thauctour speaketh of opniōns,
and declareth. v. thynges. Fyrst cou-
chyng they operation phisitions a-
gree not. For some saye they be good
for flematike folkes, & some say nay,
as Rasis, whiche sayth, that they en-
gendre superfluous and flematike hu-
mours in the stomake. Secōdly Ga-
len sayth, they be ryghte hurteful for
coleryke folkes, bycause, as Auicen
saythe, opniōns be hotte in the thynde
degree, and therfore they hurte hotte
folkes as colerike be. Thirde opniōs
be holosome for flematike folkes. For
they be hotte, persynge, subtile, scou-
ryng, & openyng, wherfore they dige-
ste, cutte, make subtile, & wype awaye
flou.

fleumatike & clāmy humours, growē
in the fleumatike folkes. Fourthly,
onyons be holsome for the stomake,
for they bothe heate and mundifie it
from flemme. And therfore Auicē sayth
that it, that is eaten of the onyion,
thzough the heate therof comfzrtethe
a weake stomake. And therfore they
make a man well colozed. For it is
impossible for one to haue a liuely co-
loure, if his stomake be very fleuma-
tike, or fylled with yl, ratwe, and fleu-
matike humours. The. v. is, that ony-
ons sodde and stamped, restoze hea-
res agayne, if the place where y hea-
res dyd growe be rubbed therewith.

This is of trouthe, When the heare
goth away thzough stoppyng of the
poozes, and corzruption of the matter
bnder the skyn. For the onyons open
the poozes, and resolue the yll matter
bnder the skinne & drawe good mater
to y same place. And therfore as Au-
cen saythe, ofte roubbyng with ony-
ons is very holsome for balde men.
Wherfore the texte concludethe, that
this rubbyng wyth onyons prepa-
reth y beauty of the heed: for heares

Au. cā.ii
ca. de
preal. et
vi.iii.ca.
de curas
tiōe alo
perie.

Q.iiij.

are

THE REGIMENT

are y beauty of y heed. Farther moze,
opnions stere one to carnall lust, and
they pronoke the appetite, and bypnye
colour in the face, and whan they be
myngled with hony, they distroy war
tes, they engendze thyzst, & they hurte
the vnderstanding, for they engendze
an yll grosse humour, they encrease
spyttel, & the ieuise of them is good for
watterpnye eyes, & dothe clarifie the
sight, as Auicen sayth. Farther note,
that opnions, hony, & byneger staped
to gether, is good for the bypnye of a
madde dogge. And therfoze some adde
these. ii. verses vnto the forsayd texte.

Appositas perhibent morsus
curare caninos.

Si trite cum melle prius fuerint
et aceto.

But of this is spoken befoze at Alea
nux. &c.

Et modicum granū, siccum, calis
dumq; sinapis

Dat lachrimas, purgatq; caput,
tollitq; venenum.

Here y auctour recytpnye. ii. thinges
sayth, That mustarde sede, is a lytcell
grayne,

OF HEALTH.

Fo. cxvi.

grayne, whiche is hotte and drye, vn-
to the .iii. degree, after Auicenn. Se-
condly, he putteth .iii. properties or ef-
fectes of mustarde seede. The firste is,
it maketh the ones eyes to water: for by
reason that it is very hotte, it maketh
subtile and leueth the humidities of
the brayne: wherof thanne by theyr
flowinge to the eyes, the teares come.
The .ii. effect is, it purgeth the bray-
ne, and clenseth awaye the fleuma-
tike humidities of the heed. Also if it be
put in to the nose thzils, it purgeth the
heed, by reason that it prouoketh one
to nyse. And therefore it is put in to
theyr nose thzylles that haue the apo-
plexie, for the nesyng purgeth the
brayne. And like wise mustarde seede,
by reason that it is hotte, doth dissolue
and leue suche fleshes as stoppe the
condytes of the brayne: of whiche fo-
loweth apoplexie: & thus it appereth,
that mustarde seede is a great leuser,
consumer, and clenser of fleumatike
humidities. The .iii. effecte is, it withsta-
ndeth poyson: For Auicenn saythe, that Au. loco
venomous wormes can not abide the preal.
smoke of mustarde seede.

Of mus-
tard seede.
Auic. 11.
cā. ca. de
Sinapi.

Q. iiii.

Crapula

THE REGIMENT

Crapula discutitur, capitis dolor, atq; grauedo.

Purpuream dicunt violā curare caducos.

Thre properties of violettes.

Here the auctor reciteth iii. properties or effectis of violettes. First, violettes delay drunkenness, by reason that violettes haue a temperate sweete savour, which greatly comforteth the brayne. For a stronge brayne is not lightly overcome with drynke, but a weake is. Also violettes be cold, wherefore they cole the brayne, and so maketh it unable to receyue any fume.

The. ii. is, violettes slaken the heed ache, and greife that is caused of heate as Auicen, Rasis Alman, and Mesue say: for by reason y violettes be colde, they withstand hotte causes. The. iii. is, violettes helpe them that haue the falling syckenes. Though some saye thus, yet this effecte is not commonly ascribed vnto violettes. And therfore if violettes haue this property, it is but by reason of theyr sweete smelle, that comforteth the brayne whiche strenghted, is not hurte by smal grefes
and

Consequētly falleth not into epilence
(which is called þe lyttel Apoplexie)
chauncyng by stoppyng of the sensy-
ble senowes.

Egris dat somnum, vomitum
quoq; tollit ad vsum.

Compescit tussim veterem, co-
licisq; medetur.

Pellit pulmonis frigus, ven-
trisq; tumorem,

Omnibus et morbis subueniet
articularum.

Here the auctour reciteth eyghte pro-
perties of nettys. Fyrst nettys cause
a sycke body to slepe. For it is subtilia-
tiue, and cutteth and scoureth fleume
and grosse humours, that greue na-
ture, and lette slepe. Secondly it doth
away vomite, and custome therof: by
reason that vomyte and parbrazkyng
is caused of a clāmy humour, whiche
the nettell cutteth. Thirddly, the nettell
for doeth olde coughe: and specially
hony, wherin nettell seede is tempered.
For the nettell auoideth clāmy fleume
out of the bzeast, as Rasus sayeth. And
Auisen

THE REGIMENT

Au.ii. cā
cap. de
vrtica.

Anicen sayeth, that the nettell, whan it is dronke with water that barley is sodde in, doth mundifie the breaſte: & whan the leaues therof is sod in barley water, they drawe oute groſſe humours, that are in the breaſt, but the ſede thereof is ſtronger. Fourthely it is hoſſome for thē that haue y colicke. For a nettell is a cutter, a ſubtiler, a reſoluer, and a ſcourer of ſleumatike humidite, or groſſe ventofitie, whiche engendre the colyke. The colike is a paynfull greſe, in a gutte called Colō as the greuouſ diſeaſe Iliaca, is named of the gutte Ilion. Fiſtly, the nettell with his heate dryueth colde out of the lightes. Syxtly, an nettell aſwageth ſwell yng of the bealy: for it reſolueth wynde: whereof moſte part ſwell yng of the bealy cometh. The ſeuēth effecte is, the nettell helpeth y diſeaſes in the ioyntes, as the goute. This is of trouthe whan it cometh throughe matter that is colde, ſleumatike, and groſſe: by reaſon that nettelles heate, cutte, and make ſubtile ſuche matter. And beſydes theſe effectes, after Anicen, the nettell ſtereth one to carnall luſte,

lusse, & properly the sede ther of dꝛōke
 with wyne, openethe the closynge of
 the matrice, and in leusynge dꝛawethe
 out fleume and rawe humours, by
 his vertue abstersiue, and not resolu-
 tiue: yet lesse takynge of the nettell oꝝ
 the sede, hurte the thꝛote, it is good to
 dꝛynke after it, a lyttel oyle Rosate. A
 nettell is hotte in the beginning of the
 thirde degree, and dꝛye in the seconde,
 after Auicenn.

Au. ii. cā,
 ca. de. iii
 vrtica.

*Hisopus est herba purgās a pec-
 tore flegma.*

*Ad pulmonis opus cum melle
 coquatur hisopus.*

*Vultibus eximium fertur repa-
 rare colorem.*

Here the auctour recityng the effectes
 of Ysople, sayeth, it purgeth the bꝛeast
 of fleume: by reason that yslope is an
 herbe hotte and dꝛye in the thꝛde de-
 gree, it is a great wypper, leuser, and
 consumer of fleumaticke humydite:
 and hath a synguler respecte on the
 partes of the bꝛeast: & therfoze yslope
 mooste properly is sayde to purge the
 bꝛeast

Of yslope

THE REGIMENT

Auic. ii.
cā. ca. de
hisopo.

breast of fleume. Secondly, it is also good to purge the lyghtes frō fleume, for the same cause, and properly if it be sodde with hony: for hony is a scourer: and the yloses scouryng is augmented with the honie. The same wil leth Auicen, sayng: ylose comfozterh the breast and lyghtes, diseased with the coughe and tisycke of olde continuance, and lykelysse doeth the decoction thereof made with hony and fygges. Thyrdly, ylose maketh one well colozed in the face. For Auicen sayeth that the drynke thereof causeth good colour. And besides these effectes, ylose auoydeth fleume and wormes, as Auicen sayeth. And after Placarius, ylose sodde in wyne clenseth the matrice from all superfluites.

Appositum cancris tritum cū
melle medetur,
Cum vino potum poterit se-
dare dolorem.
Sepe solet vomitū ventremq;
solutum.

of cherfil. This texte declareth thzee operations
of cherfyl. First cherfyl stamped with
hony,

hony, and layde plaister wyse to a canker, healeth it. Thus sayeth Platearius in the chapter therof. A canker is a melancolye impostume, that eateth the partes of the bodye, as well fleshye as senoty. And it is called a canker, because it goeth forth lyke a crabbe. The seconde effect is, if cherfil be dronken with wyne, it healeth the ache of the bealy. For it allwageth inflammation that is caused of grosse ventositie, wherof the ache cometh, and looseth ventositie of the stomake and all other guttes, and openeth stoppynges, and therunto the wyne helpeth.

A canker

Thirde cherfyll celseth vometyng, and the laske: and by reason that it is hotte in the thyrde degree, and drye in the seconde, it digesteth & dryeth that matter, wherof vomyte cometh. And this is very trowth, whan vomite or the laske come of cooide fleumaticke matter. And besydes these effectes, it prouoketh vyne and the menstruosite, and allwageth ache of the sydes and raynes, and specially taken with Mellicratum.

enula

THE REGIMENT

Enula campana reddit prae-
cordia sana.

Cum succo rute, si succus sumis-
tur huius.

Affirmat ruptis nil esse salubris
us istis.

Elf dodk
scabu,
uort oz
horse hel.

Here chauctour declarynge two effe-
ctes of enula campana, sayth, it com-
fortethe that harte strynges, that is,
the byrmye of the stomacke, whiche
is properly called the hearte strynges
oz elles vitall membres, that is the
wyndie membres, whiche be nere the
harte, and specially the harte roote.

That it comfortethe the byrm of the
stomake apperethe, in that the swete
smellynge roote of enula comfortethe
the senowy membres. For the byrmye
of the stomacke is a senowy membre.

That it comfortethe wyndye mem-
bres aperethe. For wyne made of
enula, called Vinum enulatum, clen-
seth the breaſte, and lightis, oz longes

Anic .ii.
cā ca de
enula.

as Auicē sayth. Also enula swallowed
downe with honye, helpethe a man to
spytte, & it is one of those herbes, that
reioyce & comfort the hart. The .ii. ef-

fecte

fecte is. That the ieuſe of this herbe
 with the ieuſe of rewe, is very holſom
 for theim that be bouriſte, and that is
 ſpecially whan the burſtennes come
 meth by ventroſite: for theſe twoo ieu
 ſes diſſolue that. And beſydes theſe ef
 fectes enula is good for a ſtomake ſpl
 led with yll humours, and it openeth
 opilations of the lyuer and ſplene, as
 Kaſis ſaith. And it cōfozteth al hurtres
 colde grefes, and motions of ventroſi
 ties, and inflations, as Auicen ſaith.

Cum uino coleram nigram po
 tata repellit.

Sic dicūt ueterem ſumptum cu
 rare podagram.

Here the auctour reherſing two effe a remedy
 des of hyl worſte ſaythe, that pꝛinci for coler.
 pallve the water thereof taken with
 wine pourgeth blacker coler. Secon
 delye, hyl worſte healeth an olde gout
 For the pꝛopꝛete of this herbe is to
 melte and dyſſolue ſleme, wherof ve
 ry often, the gout is wonte to be en
 gendꝛed. And note, that after Platea
 rius, hyl worſte is hotte & drye in the
 thyrde degree. The ſubſtāce therof is
 ſubtile, & vertue cōfoztable, thꝛoughe
 the

THE REGIMENT

the swete smell, the substaunce therof
openeth, and the qualities do drawe,
the fyry substaunce or nature thereof
consumeth by burnyng and dryng.

Illius succo crines retinere
fluentes.

Alitus asseritur dentisq; cu-
rare dolorem.

Et squamas succus sanat cum
melle perunctus.

**Water
cresses.**

**Au. ii. cā
cap. de
naturā
cio.**

Here the auctour reherfing three ef-
fectes of water cresses sayeth, they re-
tayne heares falling away, if the head
be anoynted with the ieuſe thereof, or
elles if the ieuſe or water thereof bee
dronke. This effecte Auicen toucheth
ſaiyng: The drynkynge or annoynting
with water cresses retayneth heares
falling away. The ſeconde effecte is,
water cresses doeth cure too the ache,
ſpecially if the ache come by colde, for
it percith, reſolueth, and heateth, as
appeareth at Cur moriatur homo.
Thirde, the ieuſe of water cresse ta-
ken with hony, or the place annoynt-
ed therewith, doth away ſkales that
cienue to ones ſkynne: by reaſon that
ſuche

suche skales bee engendred of salte
 fleume. Watercresse, as is sayde, pur
 geth all fleume: therfore if it be drake
 it resisteth the cause of skales: and ho
 ny, whiche is a clenfer, helpeth much
 thereto. Beside these effectes, water
 cresses dyve by the corruption of the
 bealpe, and clenseth the lyghtes, it
 heateth the stomake and lyuer, and is
 holsome agaynst the grossenes of the
 splene, namely whā a plaister is made
 of that and of honny, it causeth one to
 caste by coler, it augmenteth carnall
 luste, and by dissoluyng auoydeth out
 woymes and prouoketh menstruosite
 as Auicenn sayeth.

Cecatis pullis, ac lumine mater
 hyrundo.

Plinius vt scribit, quamuis sunt
 eruta reddit.

Here the auctour sayeth, whan ponge
 swallowes be blinde, the damme brin
 geth Celendine, and roubberth they. Of celene
 eyes, and maketh them to see: wherby dyne.
 the auctour sheweth, it is holsome for
 the syght. And this appeareth to bee
 true: for commonly it is in medicines

R.s.

against

THE REGIMENT

agaynst feblenes of sight. Celendyne hath sens, and is well knowen. And why swalowes knowe it better than other byrdes may bee because their ponge be oftener blynde, swalowes donge doth make them blynde, and so the damme dongeth some tyme in the ponges eyes, and maketh them blinde. And after Plateary, Celendine is hot and drye in the thyrde degree. And the qualities and substance thereof hath vertue to dissolve, consume, and drawe. And the rotes thereof stamped and sodde in wyne, are good to purge the head, and womans pynite from broken moyst humours, if the patient receive the smoke therof at the mouth and after gargyle wyne in the throte.

Auribus infusus, vermes succus
necat usus.

Cortex verrucas in aceto cocta
resolvit.

Pomorum succus flos partes de-
struct eius.

To kille wozmes. Here chaundour reherung. iiii. thinges
of wilawe, saith, y leuse therof poured
into ones eare, killeth wozmes: by rea-
son

son of the skiptisite and drying therof. And after Aulcen nothyng is better to heale matteryng at the eares, than the ieuise of wylowe leaues. Secondly, the rynde of wilowes, sodde in vinegar, doth away wartes. And Aulcen sayth, wylowe ashes with vinegar, draweth vp wartes by the rotes: by reason of the ashes vehement drying. Yet to destroy wartes, nothyng is better than to rubbe the wch Purflane. This the properte and not the qualite of Purflane doeth after Aulcen. Thyrddly, wylowe flowers and the ieuise of the fruite thereof, letteth the byrth of a chylde: for throught skiptisite and broughte thereof, it causeth the chylde to be bozne w great paine.

Au.ii. cā
capit. de
salice.

To boide
wartes.

Au.ii. cā.
cap. de
portulas
ca.

Confortare crocus dicatur letis
ficando.

Membraq; defecta confortat
epar reparando.

Here the auctour sayeth, that saffron comfozteth mans body, in gladdying it. And wytteth weil, that saffron hath suche a propertie, and if one take moze thereof than he ought, it wyll

Of saffron

R.ij.

Kylls

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Au.ii. cā
capit. de
croco.

Kille hym in reioysyng or laughyng.
Auicen sayeth, that to take a dramme
and a halfe, wil kille one in reioysyng.
Secondly, saffron cōfōrteth defectiue
membres, and p̄ncipally the hearte.
It cōfōrteth the stomake, with the
stipticitie & heate therof: & fōr the same
cause restōrēth the lyuer, fōr it wyl
not suffer the lyuer to be disolued. Yet
to vse it ouer muche, induceth parbza
kyng, and marreth the appetite. Of
this Auicen warneth vs saiyng: It
causeth parbza kyng, and marreth the
appetite, because it is contrary to the
sharpenes in the stomake, whiche is
caule of appetite. Besydes these pro
p̄rties, saffron maketh one to slepe, &
dulleth the wyttes, & whan it is d̄rōke
with wyne, it maketh one d̄ronken, it
clenseth the eies, and letteth humours
to flowe to theim, it maketh one too
b̄reth well, it stereth to carnall luste, &
maketh one to pyssē.

Reddit fecundas permansum
sepe puellas.

Isto stillantem poteris retinere
cruorem.

Here

Here the auctour recityng two commodities of lekes saith, that oft eating of lekes maketh yonge women frutefull, by reason, as Auicen sayth, lekes dilate the matrice, and taketh awaye the hardenes thereof: whiche letteth the conception. Secondely lekes stynte bledying at the nose, as Auicen sayeth. Many other effectes of lekes are reherſed at Allea nux ruta, &c.

Of lekes.

Au.ii.cā.
cap.de
porro.

Quod piper est nigrum non est
dissoluere pigrum.

Flegmata purgabit, digestiuā q;
iuuabit.

Lencopiper stomacho prodest,
tussisq; dolori.

Vtile preueniet motum febrisq;
rigorem.

Here the auctour declaring many commodities of peper, sayeth, that blacke pepper through the heate and drynes thereof, louseth quickly: for it is hotte and drye in the thirde degre. Secondly it purgeth fleume: for it draweth fleume from the inner parte of the body, and consumeth it. Lykewyse it

Pepper.

R.ij.

auoy.

THE REGIMENT

auoydeth fleume out, that cleueth in
 the bzeast and stomake, beatyng, sub-
 tlyng, and dissoluyng it. Thyrdly, it
 helpeth digestion. And Auicen sayth,
 that pepper digesteth and causeth ap-
 petite, and specially longe pepper,
 whiche is more holsome too digeste
 rawe humours than either whyte or
 blacke, as Galen sayeth. Secondly, he
 declareth .v. holsome thinges of white
 pepper. Fyrste, white pepper comfort-
 leth the stomake: For Galen sayeth,
 that it comforteth more thā the other
 two. And Auicen sayeth, that whyte
 pepper is more holsome for the sto-
 make, and more beherementely, dooeth
 comforte. The seconde is, pepper is
 specially holsome for the coughe, that
 cometh of colde fleumatike matter,
 for it heateth, dissolueth, and cutteth
 it. And Auicen sayth, whan pepper is
 ministred in lectuaries, it is holsome
 for the cough, and aches of the bzeast.
 Thyrdly, whyte pepper is holsome
 for ache, & that is to witte of the bzeast
 and ventuous payne. And for that, al
 pepper is good, for all pepper is a di-
 minisher and a voider of wynde. And
 Auicen

Auicē sayth, that whyte pepper and long is holsome for prickynge ache of the bealy, if it be droke with honny & freshe bealy, ache.

haye leaues. Fourthly, pepper with standeth the causes of a colde feuer, for it digesteth and heateth the matter. Fifthly, pepper is holsome for a shakynge feuer, by reason y^e the heate of the pepper comforteth the senowes and consumeth y^e matter spred on the, and Auicē sayeth, in rubbyng it is made an oymēt, with vnguentū, holsome against shakynge. These five properties are ascribed to the other kindes of pepper, as Auicē saith. And besides these effectes, peper heateth y^e senowes & braunes of mā's body it mūdifeth the lyghtes, and a lyttel prouoketh y^e vryne, but much looseth y^e bely, as saith Auicē. There be.iii. sortes of pepper, white pepper, called Lencopiper, long pepper, called mocropiper, and blacke pepper called melancopiper. It is called white pepp, y^e is very grene & moyst: And whan it is a littel dried & not perfectly ripe, it is called log pepp. But whā it is perfectly ripe

R. iij. it

THE REGIMENT

It is called blacke pepper.

Et mox post escam dormire ni-
misq; moueri.

Ista grauare solent auditus e-
brietasq;.

Hurtfull
to the he-
aryng.

Here the auctour reciteth. iiii. thinges
that greue the hearyng. The firste is
immediate slepe after meate, and that
is if one eate his fylle. For the imme-
diate slepe will not suffre the meate to
digesse, and of meate vndigested are
engendred grosse vndygested fumes
whiche with their grossenes stoppe
the conduytes of hearyng: and they
engrosse and trouble the spirites of
hearyng. The seconde is to muche
mouyng after meate: for that also let-
teth digestion, and the due shuttyng
of the stomakes mouth; by reaso that
than the stomakes mouth closeth not
so easely, as by a littel walkyng, wher
by the meate descendeth to the bottum
of the stomake. For whā the stomake
is not shutte many fumes ascende to
the head, that greue the hearynge.
The thyrde is dronkenness, whereof
many fumes & vapours are engedred
whiche

whiche ascende to the heed, and organ
of herynge, and troubleth the spirite
therof, and greueth the herynge. And
dronkennes doth not onely hurte the
herynge, but also the syghte, and all
the senses, for the same cause as is be-
fore saide. There be thre thinges, as
Auicen sayth, that hurte the eare and
other senses, lothynge, repletion, and
slepe after repletion. And some texte
hath this verse, Balnea, sol, vomit⁹
affert repletio clamor. Whiche
thinges greue the herynge, but spe-
cially greate noyse. For Auicen saith
if we wylle here well and naturallye,
we muste eschewe the son, laborious
baynynge, boympte, greate noyse, and
repletion.

Aui. iiii.
iii. ca. ii.
de conse-
sanit. au-
ris.

Metus, longa fames, uomitus,
percussio, casus,
Ebrietas, frigus, tinnitum causat
in aure.

Here þ auctour recytech seuen thinges
whiche cause a hūmyng and a noyse
in ones eare. The fyrste is, feare, and
after some, mopyon. The cause is, for
in feare the spyrtes and humours
crepe

THE REGIMENT

Aui. iiii.
iii. ca. ix.

crepe inwarde towarde the harte so
daynly, by whiche motion ventosite
is lyghtly engedred, whiche entering
to the organ of the hearynge, cau-
seth tynge and rynge in the
eare. By corporall mouynge also hu-
mours & spirites are moued, of which
motion ventosytie is lyghtly ingen-
dred, whiche commynge to the eares
causeth rynge. For rynge is
caused throughe some mouynge of the
vapour or ventosite about the organ of
the hearynge, mouynge the naturall
ayre of those pypes or organs contra-
ry to theyr course. The second thinge
is great hunger, Auicen sheweth the
reaso[n] sayenge: that this thyng chaun-
ceth throughe humours spredde and
restynge in mans bodie. For when
nature fyndeth meare, she is conuer-
ted vnto them, and that resoluech and
moueth them. The thirde is boymetyng
For in boymetyng, whiche is a labo-
rious motion, humours are specially
moued to the head. In token wherof
we see the eyes and face come redde,
and the syght hurte. And thus also by
boymetyng, vapours and ventosites
are

are soone moued to the organ of the
herynge . The fourthe is beatynge
about the heed, specialle the eare.

For therby cauncethe vehement mo-
tion of the naturall ayer, beyng in
the organ of the herynge . For whan
any membre is hurte, nature imme-
diately sendeth therto wynde & blud,
whiche two be the instrumentes of na-
ture, by whiche than, motion is cau-
sed in the eare. The.v. is fallynge, spe-
cialle on the heed, for the same cause
that is shewed of beatynge. And of a
falle, what euer it be, a mouing of the
humours is caused in the bodye. The
sixte is dronkenness. For dronkenness
fylleth the heed wyth fumes and va-
pours, whiche appoche to the
organ of the heryng, troubleth it, and
maketh a noyse in the eare. The.vii.
is colde: for by great colde y^e organ of y^e
herynge is febled, wherfore of a smal
cause by colde, ringing in y^e eare chaū-
ceth; for great colde causeth vicosities
And ringing in the eares chaunceth
not onely by these causes but also by
many other, as of vicosite engendred
in the heed, and therin moued, or els
by

THE REGIMENT

by soune of matter and corruptiō engendred in the eare, or elles by motions of ventosytes, chansynge ofte tymes in the openynge of the eare, as they y haue an ague: or by the greatte repletion of the bodye, and moost specially of the heed, or by some clammie matter resolued in to a lyttell ventosyte: or by medicynes, whose propretye is to retayne humours and ventosyties in the parttes of the brayne, as saythe Auicen.

Balnea, vina, uenus, ventus, piper, allea, fumus,

Porri, cum cepis, lens, fletus, faba, synapis,

Sol, coitus, ignis, labor, ictus, acunina, puluis,

Ista nocent oculis, sed vigilare magis.

xxi. thinges hurte full to the eyes.

Here y auctour reherseth xxi. thinges hurteful to the eyes. The fyrst is baynyng, whether it be moyste or drye, called hotte houses. For baynyng greatlye heateth the eyes, & so hurteth theyr complexion, for the eyes be naturally colde of the nature of water.

Seco

Secōdely, bayninge dzyeth and resol-
neth the subtile humidites of the eies
wyth whiche the sightye spirites that
are syery, shulde be refreshed & tem-
pered. This hath made manye one
blynd in Almayne, where as they vse
manye baynes, and hotte houses.

Lyke as in Holande are moze leproses
than in anye other countre for faulte
of good gouernaunce. The seconde is
wyne, bnmoderately taken: for that
seblethe the eies and syght: by reason
that it fyllethe the heed wyth fumes
and vapours, whiche dull all the wit-
tes. The thyrde is ouer moche carnal
copulation, whiche al physytiāsa saie,
seblethe moche the sight. And Aristotel
noteth the cause: for by carnall copu-
lation, that that is behouefull for the
eies, is takē awaye. There must be in
ye eies moyste watterishe subtyltye,
whiche fortifieth the visiblie spirites.

For the eye is naturally moyste. And
therfoze Aristotell saythe, the eyes be
of the nature of the water. But whan
naturall moystures are drawen and
boided out, the body wareth dzye, and
wythereth a waye: the eyes lose theyr

Ari. iiii.
part. pro
blema.

Ari. infē
su & sēsa
to. et .iv.
de anima
lium.

propze

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propre nature, whiche they reteyne
 and kepe by humidite: & not without
 a cause: for by fierie spirites, whiche
 are in moche mouynge, the syghte
 wolde vanishe away, ner that it were
 succored with moysture. Thus it ap-
 pereth playnely, that carnall copula-
 tion, by drawinge awaye the moyste-
 nes, dryethe vp the superiour partes
 of man, wher by the quicke syghte is
 hurte. The. iiii. is wynde, and special-
 ly the southe wynde. For Hippocra-
 tes saythe: the southe wynde is mistie
 and dusketh the eies: for that wynde
 fylleth y heed with humidites, which
 dulle the wyttes and darke the syght.
 The. v. is pepper, whiche throughe
 the sharpnes therof; engendreth the fu-
 mes that byte the eyes. The. vi. is
 garlyke, whiche also hurterh the eies
 throughe sharpenes and vapozeure
 therof, as is sayd at Allea nux ruta.
 &c. The. vii. is smoke, which hurterh
 the eyes, throughe the inordication
 and dryenge therof. The. viii. is lekes
 For by eatinge of them, grosse melā-
 colye fumes are engendred: wher by
 the syghte is shadowed, as is before
 sayde

Hippo.
 apho-
 ris. illo.
 Austrini
 det⁹. &c.

sayde at Allea nux ruta. &c. The. ix. is opynons, the eatynge of whiche hurteth the eyes, throughte their sharpnes. The. x. is Lens. the moche eatynge wherof, as Auicen saythe, dusketh the syght, throughte the vehement dryenge therof. The. xi. is to moche wepinge: whiche weakeneth the eyes, for it causeth debilitie retene. yue of the eyes. The. xii. is beanes, the yle wherof engendreth a grosse melancholy fume, darkinge the visibill spiritus, as lokes do. And therfore the eatynge of beanes, induseth dredefull dreames. The. xiii. is mustarde, the yle wherof seebleth the y sight throughte his tartenes. The. xiiii. is to loke agaynst the sonne: and that is throughte the vehement splendour & brightenes therof: wherby the sight is destroyed, as appeareth by experience. For the vehement sensiblenes of a thyng, not proportioned to mans lese, as the sone beames, corrupte mans sense. The. xv. is to moche carnall copulatio, and specially after great ledinge or replecion, or after great boodyng or emptines, but this is all redy declared.

The.

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The. xvi. is fyre, the beholdyng wher
of, causeth beheimēt drynes in the eyes
and so hurteth the sight: and eke the
byghtenes therof hurteth the eyes.
And therfore we se commonlye, that
smithes, and such as worke befoze the
fyre, be redde eyed and feeble syghted.
The. xvii. is to great laboure for that
also dryeth vehemently. The. xviii. is
smokyng vpo the eyes, which hurteth
the sight, for it maketh theim bladdre
hotte, & troubleth the visible spirite,
and other while engendzeth impossu-
mes. The. xix. is to moche vse of tartre
or sharpe thinges, as sauces: and that
is throughe the tertenes of fumes of
theym engendzed. The. xx. is duste, or
walkynge in dustye places: in wiche,
duste fleeth the lyghtelye in to the eyes, &
dusketh the syghte. The. xxi. & above
other hurtfull to the eyes and syghte,
is to moche watche: For to moche
watche induceth to moche drynes in
the eyes. And generallye all repletions
hurte the eyes: and all that dryeth by
nature, & all that troubleth the blond
by reason of saltenes or sharpenes. Al
dronkennes hurteth the eyes; Wome
ryng

tyngē comforteth the syghte, in that
it purgeth the stomake: and hurteth
it, in that it moueth and driueth the
matters of the bzayne, to the eyes.

And therfore if it be nedefulle to spue,
it muste be done after meate without
cōstrayning. Also to moch slepe incō-
tinēt after meate, & moch bloudde let-
tyngē & namely with ventosites, hur-
teth the syght, as Auicē saythe.

Auic. iiii.

Feniculus, verbenā, rosa, celido-
nia, ruta.

tra. iiii.

ca. iiii.

Ex istis fit aqua, que lumina red-
dit acuta.

Hete thāctour recyteth. v. herbes, To clars
whose water is verye holsome for the firhe eyes
syghte. The fyrste is Fenelle, whose
iense put in to the eye, sharpethe the
sight, after Rasis. The. ii. is Veruein
wherof the water is of manye phis-
ons put in receites holsome agaynst
feblenes of syghte. The. iii. is Rose
water, whiche dothe comforte the ly-
uely spirite and syghte. The. iiii. is
Celendine, whose iense is citrine, it
is called Celidonia, that is, gyuyng
celestial gyftes. The. v. is rue: the wa-
ter

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ter of those two herbes is holsome for
the sight, as phisitions cōmonly saye.

Sic dentes serua, porrorum col-
lige grana.

Ne careas iure cum iusquiamo
simul vre.

Sicq; per embotum fumumq; ca-
pe dente remotam.

**For to
the ache.**
Here thauكتور reciting certeyne me-
dicines for to the ache, saythe, Lykes
sede & Henbane burned to gether, is
good for the to the ache. They must be
ministred on this wyse: the ioule of
henbane with the leke sede muste be
bourned to geter: & the smoke must be
receyued through a fonel, on the syde
that y ache is. The vertue of the Hen-
bane takethe away the felynge of the
peyne. And the vertue of the leke se-
des, fume killeth the wormes, whiche o-
ther while lyenge in the cōcauites of
the tethe, cause intolerable peyne, as
Auicen saythe.

Au. ii. cā
cap. de
porro.

Nux, oleum, frigus capitis, an-
guillaq; potus,

Ac pomum crudum faciunt ho-
minem fore raucum.

This

This terte declareth. vi. causes of hooz
 senes. The fyrste is eatyng of nuttes,
 for nuttes drye moch: & therfore they
 asperate y^e voyce, & make it like a cra-
 nes voyce. The. ii. is oyle, y^e vble wher-
 of maye engendze hoozsenes: for some
 partis therof cleue faste to the pype of
 the lighthes, causyng hoozsenes. Secod-
 ly, it maketh colerike folke hoozse, by
 reason that in them that oyle is light-
 ly enflamed, & so the inflamatiō cau-
 seth the exasperatiō & hoozsenes: but the
 fyrste cause semeth better. The thirde
 is colde of the heed. For colde of the
 heed dothe presse to gether the braine,
 wherby y^e humours discēde towarde
 the throte, and the pype of the lyghthes
 and enduceth hoozsenes, thzough to
 moch moystnes of the pype. The. iiii.
 is eatinge of yeles: for the eatyng of
 them multiplieth clāmy fleme, which
 comynge to the lyghthes, sticke there
 styl, and cause hoozsenes. The fyfte is,
 ouer moche drynkynge, specially to-
 warde bedde. For than the vehement
 wetting of the pype of the lighthes doth
 chyeftly cause hoozsenes of the voyce,
 as all physytrians saye.

S. ii.

The

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The sirte is rawe appulles, for by reason that they be rawe, they encrease fleme, & if they be not rype, but sharpe & sower, they make y^e throte rougher.

Ieiuna, uigila, caleas dape, uals de labora.

Inspira, calidum modicū bibē, comprime flatum.

Hec bene tu serua si uis depellere reuma.

Si fluat ad pectus dicatur reuma catarrus.

Ad fauces branchus, ad nares esto torisa.

For the
reume.

Here chauctoz declareth seuē thinges that cure the reume. The fyrst is abstinence frome meate, or fastinge, for therby the matter is diminished, for abstinence dyleth & the matter is better ryped and consumed: For whan nature findeth no matter of foode wher on she may worke: she worketh vpon reumatike matter and consumeth it: and so the heed is lesse filled therwith. Wherfoze Auicen sayth: y^e a man hauing the Catarre or the pose, shoulde take hede that he fylle not hym selfe with

with meates. The.ii.is watche, for
watche dryeth the brayne, and with-
standeth that the vapours ascend not
to the heed. The.iii. is hotte meates
and drynkes: for with theyr heate the
colde water of the reume is digested.
The.iiii. is to labour moche: for ther-
by the mattier reumatike is consumed
by reason that moche labour dryeth
by the superfluites of the bodye. And
in stede of Valde, some textes haue
Veste, and than the sentence is, that
warne garmentes is hollesome for the
reume specially whan it cometh by
colde matter. The fyft is inspyryng
of hotte ayer, and specially if the ca-
tarre procede of colde mattier: for by
breatheynge of warme ayer, the mat-
tier is warmed and riped; The syxte
is, to drinke lyttell, and to endure
thirst: for thereby the reumatike mat-
ter is consumed. For lytel drynkyng
fylleth not the heed, as moch drinking
doth. The.vii. is to holde ones breath
for that is specially good in a catarre
caused of a colde mattier: By reason
that this holdyng of y breath, heateth
the parties of the breast, & so the colde

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An. loco
preal.

Rafis.iii
al.

flumatike matter, causynge the ca-
tar, is better digested. Auicen reher-
syng these thinges sayth, It behoueth
to kepe the heed warme continually.
And also it muste be kepte frome the
nozthe wynde, and namelys after the
southe. For the southe winde, reple-
tethe and makethe rare. The nozthe
wynde constrayneth. Also he muste
drynke no colde water, nor slepe on y
daye tyme. He muste endure thyrste,
hunger, and watche: as moche as he
can: for these thynges in this sickenes
are the begynning of helthe. Farther
more Rafis byddethe hym that hathe
the reume, to be ware of lyenge vp
right. For by lyeng vpryght the reu-
matike matter floweth to the hynder
parties of man, where as he noo ma-
nifeste illues, whereby the matter
may voyde oute. Therfore it is to be
feared, lest it flowe to the senowes,
and cause the crampe or palsy. And
lyke wyse he ought vterly to forbear
wyne: for wyne is vaporous, and in
that it is very hotte, it dissolueth the
mattier, and augmenteth the reume.
And lyke wise he muste not stonde in
the

the sonne or by the fyre, for the sonne
and fyre leuse the matter, & augmen-
teth the reume. In the last two verses
thauctour putteth differēce betwene
these thre names, catarrus, brāchus,
and corisa. And the difference stan-
deth in y^e matter flowing to one parte
or an other of the bodye. Whan the
matteir runneth to the bzeast parties
it is called catarrus, whan it runneth
by the nose, it is called corisa, whan
it runneth to y^e necke, it is called brā-
ch⁹. But this worde reume doth note
& signifie generally all maner of mat-
ter flowing frō one mēbze to an other

Auripigmentum sulphur misce
re memento.

His decet apponi calcem com-
misce saponi.

Quatuor hec misce, commixtis
quatuor istis,

Fistula curatur, quater ex his si
repleatur.

Here the auctour reherſing a curable. For the
medicine for y^e fistule, saith: y^e a plat- fistule.
Her made of Auripigmētū, Wzpm-
stone, white lyme, & Sope, mingled
S. iij, to

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to gether healethe the Fyſtule. For these thinges haue vertue to drye and mundifie: whiche ententions are requisite in healing a fistule. Placarie sayth, Auripigmentum is hotte and drye in the fourth degree: it dissolueth and draweth, cōsumeth, & mūdifiet. Bzpmistone and Sope as he saith, are hotte and drye, but bzpmistone is more vehement, for it is hotte and drye in the fourth degree, but sope is not. Auicē saythe that lyne washed, dryethe without mordication, & maketh steddy. The Fyſtule is a rounnyng sore which annoydethe mattier more or lesse, after the diuersite and course of the moone. Auripigmētum is that that grauers fasten bzpmas & metalles with to stones.

Ossibus ex denis his sentenisq;
nouenis.

Constat homo denis his dentibus
et duodenis.

Ex tricentenis decies sex quinqueq;
venis.

Here thauctour nombzeth the bones,
teethe, and veynes in mans bodye.

Fyſtule

Firſte he ſayeth, there be CCxix. bones. The names. Yet after the doctours of phyſike, by of bones Hippocrates, Galē, Raviſ, Auerrois, and Avicen, the bones in man be. CCxlviii. And though herein be variūce, yet there is a maifter of phyſicke that ſaith, Oſſa ducenta ſunt atq; quater duodena. Secōdly the auctour ſaith, by of that a man moſte commonly ſhoulde tethe. haue. xxxii. tethe. But yet it chaūceth, that ſome lacke foure of the laſt tethe, whiche be behynde them that we call the grynders: & theſe haue but. xxviii. tethe. Some lacke theſe foure laſte tethe in chyldehode onely, ſome other lacke them tyll they be very olde, and ſome all their lyfe. Here is to be noted that after Avicen, the twoo formeſte tethe be called duales, and two on eyther ſyde of theſe twayne, are called quadrupli. There be two in ypper ſawe, and two in the nether: all theſe tethe be ordeyned to cutte, and therefoze ſome call them cutters, and ſpecially the duales. Perce vnto thoſe quadruples, are two tethe aboue, & two benethe, called canini, whole office is to breake harde thynges. After thoſe

au. i. doc

v. ca. de

anoth.

dētium.

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those be foure other on eyther syde called grynders, foure aboue and foure beneth. After those some haue a tothe called sensus, on either syde, & as well aboue as beneth. These also are ordeyned to grinde manis meate. And so the hole nombze of the tethe is. rrrst. or els. rrviii. in them that haue not the tethe called sensus. There is than. iiii. duales foure quadruples, foure dog tethe. rvi. grynders and foure sensus. Thirdd the tertte sayeth, that there is in mā. CCClv. bey nes, as appereth in the nothamie.

Quatuor humores in humano corpore constant.

Sanguis cum colera, flegma, melancolia.

Terra melan. aqua fleg. et aer sanguis, coler ignis.

Here thutour declareth the foure humours in mā, as bloud, fleume, coler, and Melancoly. And shewyng the nature and complexion of them, he compareth eche to one of the foure elementes. Melancoly is colde and drye, and so compared to the earth, whiche is

is of lyke nature: Fleume is colde and moyst, and so compared to water.

Bloud is hotte and moyst, and so compared to the aier. Coler is hotte and drye, and so compared to fyre. These thynges are declared in these verses.

Humidus est sanguis, calet, est
vis aeris illi.

Alget, humet flegma, sic illi vis
fit aquosa.

Sicca calet colera, sic igni fit sis
mulata.

Melancolia friget, siccat quasi
terra.

For a farther knowledge witteth wel
that after Auicen, there be foure hu- au.i.doc
mours in mans body, bloud, fleume, iiii.ca.i,
coler, and melancoly, as is saide. The
best of them is bloud, fyrst because it
is the matter of mannes spirites: In
whome consisteth mans lyfe and ope-
rations. Secondly because it is com-
fortable to the principles of lyfe, it is
temperately hotte and moiste. Third-
ly because it restozeth and nourisheth
the body moze than y other humours.

And

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And it is called the treasure of nature: for if it be losse, death foloweth forth with. Pertie to bloudde in goodnes is fleume. First by reason that it nede be, it is apte to be tourned into bloudde. Secondly because it is very nere lyke humidite, whiche is as fundation of lyfe. After fleume in goodnes is coler: whiche is partener with naturall heate so long as it kepeth convenient measure. Than foloweth melancoly, as dregges and durte removed aparte from the p[ri]ncipalles of lyfe, ennemy to ioye and liberalite, & of nere kynred to age and death. Secondly note, that in the diffuſion of humours there is two kyndes of bloud, that is to say, natural and unnatural. Natural bloud, that is to say, beyne bloudde is ruddy and obscure: and arterie bloudde is ruddy and clere: without yll savour, and in comparyson of other humours, it is very swete. Of unnatural is twoo sortes, the one is unnatural in quantite, that is to say whiche is chaunged from good complexion in it selfe, or els by mynglyng of an other humour. There is an other

ther vnnaturall blood, which thzough
mynglyng of other humours, is yll
both in qualite, substance, quantite,
and in ppozcion of the one to the o-
ther. And this is double, for the one is
not naturall by mynglyng of an yll hu-
mour, that cometh to hym from with-
out. The other is vnnaturall by myn-
glyng of an yll humour, engendzed in
the selfe bloudde, as whan parte of the
bloudde is putrified, and the subtile
parte thereof is tourned in to colour,
and the grosse parte into melancoly:
oz els into coler, oz the melancoly, oz
els both remaineth in the blood. And
this vnnaturall blood, by mynglyng
of an yll humour, varieth from natu-
rall blood many wayes. Fyrst in sub-
stance: for it is grosser and fouler,
syth melancoly is myngled therewith:
oz els it is moze subtile, whā watrish-
nes oz citrine coler is myngled there-
with. Secondly in colour, for some
tyme whan fleume is myngled there-
with, it enclyneth to whitenes; oz
thzough melancoly to blackenes.

Thyrdly in saour: for by mynglyng
of putrified humours it is moze sty-
king:

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kyng: or els by mynglyng of rawe humours it hath no saour. Fourthly in talage, for by mynglyng of coler it enclyneth to bytternes, and by melancoly to sowerne, or by fleume to vnsauerines. Also of fleume there be two kyndes, naturall and vnnatural. Natural is that whiche within a certain space wyll be bloudde, for fleume is vndigested bloudde. There is another spyce of fleume, whiche is swete and somewhat warme, if it be compared to the bodely heate. But comparing it to ruddy bloudde and coler, it is colde. Fleume is naturally whyte: and this is called swete fleume, extending this name swete to all the talages delityng the taste: for other wyse the naturall fleume is not swete: but vnsauery & watryshe, and very nere to talage of water. And to this fleume, nature hath not geuen a propre mention, as she hath done to coler and melancoly: but nature maketh it conne with the bloud, for it hath a very nere similitude to bloudde. And of this fleume there be two necessities & one vtilitie. The first necessity is, that it be

be nere the membzes, so that their vertue may digeste and couerne it in to bloude: and that the membzes by it may be nourished, when they haue lost their naturall foode, that is for to say good blood, through restraynte of materiall blood, whiche restraynte is caused of the stomake & liuer, through some causes accidentall. The seconde necessite is, that it myngle with the blood, and make it apte to nourish the membzes of fleumaticke complexion, as the braine, and nuche: for that that muste nourish these membzes, must be wel mingled with fleume. The vertue of fleume is that it moyste & ioyntes and membzes, that moue muche, lest they ware dry through the heate & cometh of their moupng & rubbing. Unnaturall fleume may be deuided. First in his substance: & so some thereof is muscillaginosum, & y is fleume, to ones sempyng, diuers for in some part it is subtil & thin, & in some other grosse & thicke, it is called muscillaginosū, because it is like muscilages, drawē out of sedes. There is another fleume y apereth egal in substance; y is in

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insubtiltie and grossenes, to ones de-
myng: but for a trouth, it is diuers in
euery parte: this is named rawe fleu-
me. And this encreaseth in the sto-
make and entrayles. And to auoyde it
out of the stomake, Hippocrates byd-
deh vs to spewe twyse a month, and
to boyde it out of the guttes, nature
harbe ordeyned coler tournne from
the chesse of the galle to the entrayle
Ieiunium, and so forth to the other lo-
wer guttes, to scoure awaye that
fleume from the bymmes of the en-
trayles, & to cause it to discende down
with the other dregges and splthe.
Some tyme this fleume is encreased
in the beynes, specially of olde folkes,
by mynnyng of their digestion, and
there remaynyng, is by littell and lit-
tell angmēted and engrossed, and hur-
teth nature, which can not by the be-
nes therto ordeyned, boyde it out, yet
it doth that is possible to kepe it from
the harte, and other inward membres,
and driueth it to the outwarde mem-
bres, and specially to the legges: for by
the heuynes thereof it draweth natu-
rally to the lower partes of man. And
this

this is the cause why olde folkes legges
are swollen, & that if one presse downe
his fynger therin, there tarieth a hole
specially towarde nighte, and in fatte
folkes and suche as were wonte to bee
nourished with moyst meates. There
is an other spice of fleume very sub-
tile, and wateryshe, lyke vnto water,
and some what thicke: This fleume
is very often myngled with their spy-
rylle, that haue yll digestion, and of
those that be great drynkers: it roun-
neth from the brayne to the nose, as it
is wonte in the beginnyng of the poxe
and whan by decoction and boyleng
in man, it cometh grosse, it is tourned
in to fleume, grosse, whyte, and mus-
cillage. There is an other fleume
grosse and whyte, called Gipseum,
the subtile parties of this fleume is
dissolued, through long bydyng in the
ioyntes: and the grossenes thereof re-
mayneth in the ioyntes as harde as
stones. This fleume engendzeth the
goute vncurable. There is another
fleume thicke and grosse, like to molte
glasse, in colour, clamynes, & weyght.
Secondly vnnatural fleume differeth

I. j.

in

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in talage: for there is certain fleume, that is swete, whiche is by mynglyng of bloud with fleume. And vnder this is cōteined y vntuous fleume, which is engendred by mynglyng of vntuous bloud and fleume. There is another maner of vnsauery fleume, caused of rawenes, as certayne glassye fleume. There is another salt fleume, caused by mingling of coler. And this is moze byting, drier, and lyghter, thā any other fleume, thzough the coler myngled therewith, whiche is drie, lyght, and sharpe. And this fleume is ofte founde in their stomakes, that be fleumatike, that dzyne much strong wyne, and that vse salte and sharpe meates, and cleueth to the stomake, & causeth otherwhile thirste intollerable: and rūnyng by the guttes, it some tyme fleeth theim, & causeth the bloud mensyn: and in the foundement of tynes induceth strong costiuenes. There is an other fleume y is sharpe by mingling of sharpe melacoly therewith: and sometyme, thzough boilling of fleume, as it chanceth in the swete ieuces of frutes, that fythe boyle,
and

and after ware rype: and this fleume
appeareth oftener in their stomakes,
that digest yll, than in other partes.
For naturally coler floweth to the
mouthe of the stomake, to steepe by
the appetite, which descending down-
warde, some time myngled with fleu-
me, maketh it sower, and this is per-
ceyued by sower belchynges. And o-
ther whyle this fleume is engendred
in the stomake by boylunge with a
weake hete. There is an other fleume
called pontike, whiche is sometyme
caused by mynglyng of pontike me-
lancoly. But this is seldome, by rea-
son that pontike melancoly is verie
scarce. It is sometime caused through
beheement coldenes thereof, whereby
the moystnes thereof is congeyled,
and somewhat altered to earthynes,
and therupon cometh no weake hete,
whiche causing it to boyle, should con-
uerter it into sharpenes: nor no strong
heate whiche digesting it, should turne
it in to bloud. There be two kyndes of
coler, naturall & vnnatural. Annatu-
rall coler is the some of bloud, whose
coler is ruddy & clere, & is citrine, in p

I. y.

last

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last degre of citrines, as saffrō heades
and it is lyght and sharpe: and the hot
ter, the more redde it is. And after
this coler is engendred in the head, it
deuideth in twoo parties, one parte
goeth with the blond in to the veines,
the other goeth in to the purce of the
gall. The parte that goeth with the
blond, entreth therewith both for ne-
cessite and profite. It is nedefull that
it myngle with the blond, to nourishe
the colerike membres. It is behoue-
ful that it make the blond subtile, and
cause it to entre in to the veynes. The
parte that gooeth to the purce of the
galle, goeth eke thether for necessite
and profite. The necessite is double.
The one is nedefull for al the body, to
mundifie it from colerike superflui-
ties. The other necessite is in respecte
of the galles purce: The profite also is
double. The one is to washe the en-
trailes frō dregges and clāmy fleume,
cleuyng to theim. The other is to
pricke the gutes & muscals, that they
may fele the thyng that hurteth the,
and voyde all other fylthynes. The
proufe of this is, that colyke chaunceth
often

often tymes by stoppyng of the hole
 that cometh from the purse of the gal
 to the guttes. Unnatural coler is dou
 ble. For one is unnaturall throug
 outwarde cause myngled therewith.
 The other is unnaturall throughe a
 cause it selfe: for the substance there
 of is not naturall. Coler unnaturall
 throughe an outwarde cause, is ano
 ther knowen & famous: and it is that
 that fleume is myngled with. And it
 is called famous or notable, by reason
 that it is oft engendred. And of this
 kynde of coler cometh the thynde, that
 is well knowen. There is another that
 is lesse famous, and that is it, where
 with melancoly is mingled. Famous
 coler is either citryne, and engendred
 by mynglyng of subtyle fleume with
 naturall coler, or els it is yolke, lyke
 to yolkes of egges, and is engendred
 by mynglyng of grosse fleume with
 naturall coler. Coler of lesse fame is
 caused two wayes. One is whan the
 coler is burned in it selfe, and turned
 to asshes, from whiche y subtile parte
 of the coler is not seperated, but myn
 gled therewith. And this coler is the

I. iiij.

wozst.

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woꝛste. Another is, whan melancolpe cometh from without, and myngleth it with the coler. And this coler is better than other, and is ruddy in colour it is not clere noꝛ slowyng, but moꝛe lyke to veyne blood. This vnnaturall coler hauyng his owne pꝛopꝛe substance, without mynglyng of any other humour, is often engendꝛed in the lyuer: by reason that the subtilnes of the blood burneth it selfe, and touneth into coler, and grossely into melancolpe. Another coler there is, engendꝛed in the stomake of yll meates not digested, but coꝛrupted: oꝛ els it is engendꝛed in the veynes by other humours. And of this coler be two kyndes. Foꝛ one is called coler pꝛassine, like the colour of the herbe called pꝛassion: whiche is engendꝛed of the polkynes whan it is bourned: foꝛ burning causeth a polky blackenes in the coler, whiche myngled with coler citrine, engendꝛeth a grene coler. The other is called rusty coler, like to rusty yꝛon, and it is engendꝛed of pꝛassine, whan pꝛassine is burned only tyll the humidite therof be dꝛied away: and of
the

the dries beginneth to ware whyte.
And these two laste colers be yll and
benomous, yet rusty is the worse.
Lykewysse there be two kyndes of me
lancoly, natural & vnnatural. The na
turall is the dregges & superfluitie of
good blood, whose talage is betwene
swete & poyntike. And this melancoly,
whan it is engendred in the lyuer, is
parted in two partes. Of whiche one
entreteth with the blood, & therewith re
maineth in y beynes. The other is co
ueyed to the splene. The first part en
treteth with the blood, for necessite and
profite. It is nedeful that it myngle w
the blood, to nouryshe the melancoly,
colde, & drie membres, as y bones. The
vtilite is to make thicke the thynne
blood, to stynte the superfluous run
nyng therof, to make it strong, and to
strengthen these membres, in to whiche it
must be couerted. The other parte, y
nedeth no blood, goeth to the splene
both for necessite and profite. The
necessite is double, one vniuersall
through out the bodye, to purge it of
melancolious superfluite. The other
is but partycular, onely to gouerne
L.iiij. the

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the splene. This melancolpe is also
profytable for mans bodye, for it ron-
nethe to the mouthe of the stomacke,
straynyng out the humidites, that it
syndeth there, as a womā strainyng
a cotwes duggis, draweth out y milke
This brilite is double. Fyyste it con-
stranethe, thpyckethe, and comfozteth
the stomacke. Secōdly by reason that
thegermes therof moueth the mouthe
of y stomacke, it makethe one to haue
an appetyt to meate. Unnaturall me-
lancolpe is as a thinge bourned oz as-
thes in respecte of other humours.

Of this there are. iiii. famous kyn-
des, though the be manye not famous,
The fyyste is ashes of coler: and this
is bitter. The. ii. is ashes of fleme & if
the fleme that is bourned were verpe
subtile & watteryshe, than the melan-
coly therof engendzed wpll be salte in
talage. But if the fleme be grosse y is
burned: than the ashes therof, oz the
melancoly of it engendzed, enclineth
to sowernes oz ponticite. The. iii. is
ashes of bloudde, and this melancoly
is salte, a lictel inclynning to swetenes
The. iiii. is ashes of naturall melan-
coly.

colp. And if naturall melācoly, wher
of so euer it be, be subtile, than it will
be verye slower. And whan it is caste
out vpon the grounde, it boyleth and
sauozeth of the ayer, and causeth both
flies and beastes to boyde the place.
But if the naturall melācoly be gros
se, the vnnaturall therof engendred,
shall not be slower.

Natura pingues isti sunt atq; ioc
cantes.

Semper rumores cupiunt audire
frequentes.

Hos Venus et Bacchus delectāt
fercularisus,

Et facti hos hilares, et dulcia
verba loquentes.

Omnibus studiis abiles sunt ma
gis apti.

Qualibet ex causa, nec hos leui
ter mouet ira.

Largus, amans, hylaris, ridens,
rubeiq; coloris.

Cantans, carnosus, satis audax,
atq; benignus.

Here

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Sanguine Here thauctor teachyng vs to knowe
nefolkes. sanguine folkes, sayth, that a sanguine
ne persone is naturally fatte. But we
maye not vnderstande, that sanguine
folkes be proprely fatte: for that is a
token of a colde complexion, as sayth

Aui. ii. i. **Auicen.** But they be fatte and fleshy
doc. iii. withall: for fatte in sanguine perso-
cap. iii. nes is taken for fleshye. Auicen saith
that abundance of ruddye fleshe and
stiffe, signifieth a hotte and a moyste
complexion, as a sanguine person is.

Gal. ii.
teg.

For thabundance of ruddye fleshe,
wytnesseth fortitude of vertue assim-
ilatiue, and multitude of bludde, that
worke and ware by heate and moy-
sture, as witnessethe Galen saience,
Thabundance of fleshe is engendred
of thabundance of bloud. For heate
perfectly digestyng, and the like ver-
tue to fleshemaketh the fleshe fast and
stiffe. Also Auicen sayth, euerye fles-
hye bodye withoute abundaunce of
fatte and greace, is sanguine. Wher-
to Galen assenteth. Secondly, the sa-
guine persone is merie and iocunde,
that is to saye, with mery wordes he
moueth other to laughe: ozels he is
gladde,

gladde, thzough benigne of the sanguyne humour, prouokynge a man to to gladnes and iocundite, thzough clere & perfecte spirites engedzed of bloude Thyzdly he gladly hereth fables and merye spoztes, for the same cause.

Fourtlye he is enclyned to lecherie, thzough heate and moystnes, prouokynge to carnal copulation. Fyftly, he gladly drynketh good wyne. Syrtlye he deliteth to fede on good meate, by reason that the sanguyne person desireth the most like to his complexion, that is good wyne and good metes. Seuenthye he laugheth lightly, for blood prouoketh to laughynge. The. vii. is, y sanguine persone hath a glad, some & an amiable countenance thzough liuelines of colour & fayrenes of copulation. The. viii. is, he speaketh sweetlye thzough amiablenes of sanguine nature. The. ix. is, he is apte to lerne any maner of science, thzough liuelynes & perspicuite of his wytre. The. x. is, he is not lightly angry, & this cometh thzough moystnes abating y feruour of coler prouokig to anger. The last. i). verses recite some of the fozsайд tokens,

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kens, and also some other. Fyrst, a sanguine persō is free, not couetous but liberal. Secōdly he is amorous. Thyrde, he hath a mery countenance.

Forthly he is mooste parte smylng, of all which the benignite of the blud is cause and prouoker. Fyftly he hath a ruddy colour. For Auicen saythe, that ruddy colour of the skinne, signifieth abūdāce of blud: And this muste be vnderstād of bryght ruddy colour and not darke, suche as is wont to be in theyr faces y dzinke strong wyne abundantlye, and that vse sauces and sharpe spices, for suche colour signifieth lepre to come. Sixtly, he gladly singeth and hereth singing, by reason of his mery mynde, Seuenthly he is fleshye throughe the cause befoze said. The.viii. is, he is hardy, throughe the beate of the bladde, whiche is cause of boldnes. The.ix. is, the sanguine person is benigne and gentyll, throughe the bounte of the sanguyne humour.

Flegma vires modicas tribuit,
latosq; breuesq;

Flegma facit pingues, sanguis
reddit mediocres.

Sens

Sensus hebes, tardus motus, pigritia somnus.

Hec somnus lētus, piger, in hac sputamine multus.

Et qui sensus habes pingues, facit color albus.

Here the auctour sheweth the certayne propertes of the complectiō of flemme. Fyyste, flemmatike folkes be weake, by reasō that theyr natural heat, whiche is beginner of all strengthe and operation, is but feble. Secōdly fleumatike folkes be shorte and thicke: for theyr naturall heate is not stronge inough to length the bodye, and therfore it is thpycke and shorte. Thyrde fleumatike folkes be fatte, bycause of theyr great humidite. Therfore Auisen sayth, that superfluous greace signifieth the colde and moystenes: For the bloud, and the vinctous mattier of grease, persyng thzough the veinis in to the cold membzres, thzough the colde-nes of the membzres, do conieile to gether, and so engendze in man moche grease, as Galen sayth in his. ii. boke of operation. He sayth after that sanguine

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guine men are myddel bare betwene
the longe and the thozte. Fourthlye,
flemmatike folkes are moze inclyned
to ydelnes and stude than folkis of
other complexion, by reason of their
coldnes that maketh them slepe. Fyft
tely they slepe longer, by reaso of theyr
great coldenes that prouoke them to
slepe. Syxthlye, they be dulle of wytte
and vnderstandynge: for as tempera
te heat is cause of good witte and vn
derstanding, so colde is cause of blunt
wytte & dull vnderstandinge. Seuen
thly, they be slouthfull, and that is by
colde: for as heate maketh a mā lighte
and quicke in mouynge, so colde ma
kerhe a man heuy & slouthefulle. The
viii. is, they be lūpythe & slepe longe.

*Est humor colore, qui competit
impetuosis.*

*Hoc genus est hominum, cupiēs
precellere cunctos.*

*Hi leuiter discunt, multum cor
medunt, cito crescunt.*

*Inde magnanimi, sunt largi sum
ma petentes,*

hirsus

Hirfutus, fallax, irascens, prodigius, audax.

Astutus, gracilis, siccus, groceus
q; coloris.

Here y auctour teacheth vs to knowe
a person of colerike cōplectiō. Fyyste,
he is hasty, by reason of superfluous
heate, that moueth him to hastines.

And therfore Auicen saith, that dedes Aui. ii. i.
doc. iii.
of excessive motion, sygnifye heate.

Secondly, the colerike persone is desirous of honour, and coueteth to be cap. iii.

uppermoste, and to excell all other: by
reason that superfluous heat maketh
mā's mynde prone to arrogance and
sole hardines. Thyrde, they lerne
lyghtly, by reason of the subtilenes of
the colerike humour. And therfore

Auicen saith, that the vnderstanding Aui. ii. i.
doc. iii.
cap. iii.
promptenes and quicke agilite to in-
telligēce, betokenethe heate of cōplec-
tion. Fourthly they eate moche for in

them the heate digestive is stronger,
e more resolute thā in other bodies.

Fyfelte, they encrease sone, thzough
strength of natural hete in thē, which
is cause of augmetation. The. vi. is,
they

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they be skoute stomaked, that is they can suffre no iniuries, by reason of the heate in them. And therfore Auicen saythe, that, to take euery thinge impatientlye, sygnifyeth heate. The. vii. is, they be liberal to those that honour theym. The. viii. is, they desire hygh dignities and offices. The ninth is, a colerike parson is heary, by reason of the heate that openethe the poores, and mouethe the matter of hearis to the skynne. And therfore it is a common sayenge, the colerycke man is as heary as a gotte. The tenth is, he is disceivable. The eleuenth is, he is soone angrye, thzough his hotte nature. And therfore Auicen saythe, ofte angry, and for a smal cause, becomethe heate, thzough the easie motion of coler, and boylunge of the bloude aboute the harte. The. xii. is, he is a waster, in spendyng largely to optayne honours. The. xiii. is, he is bolde, for boldenes cometh of great heat specialle about the harte. The. xiiii. is, he is wply. The. xv. is sklender membrd, and not fleshy. The. xvi. is, he is leane & drie. The. xvii. is, he is saffron colozed.

colored. And therfore Auicen saythe,
that coler signifieth dominion.

Restat & adhuc tristis colere sub
stancie nigre.

Qui reddit prauos, per tristes
pauca loquentes.

Hi vigilant studiis, nec mens est
dedita somno.

Seruant propositum sibi, nil res
putant fore tutum.

Inuidus et tristis, cupidus daxe
treque tenacis.

Non expers fraudis, timidus, lus
tei que coloris.

Here thauctoz declareth some tokens
of a melancoly parson. Fyrst, melan
colye makethe folkes shrewd and yll
manered, as they that kyl theim selfe.
Secondly melancoly folkes are moſte
parte sad, throughe their melancolye
spirites, troublous and darke: lyke as
clere spirites make folkes glad.

Thyrde, they talke littel, by reason
of their coldenes. Fourthly, they be
studious, for they couet alwaye to be
alone. Fyftely they slepe not well, by
reason

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reason of y^e ouer moche dzyenes of the
bzyne, and thzoughe melancolpe fu-
mes they haue horrible dzeames, that
wake them out of theyz slepe. Syrtel-
ly, they be stedfaste in theyz purpose,
and of good memozye, and harde to
please: and this cometh thzough their
dzyenes. Seuenthlye, they thinke no-
thing sure, they alwey dzeade, thzough
darkenes of theyz spirites. In the.ii.
last verses he reciteth some of the foze-
said signis and other. Fyrtte, the me-
lancolpy person is enuious, he is sadde
he is couetous, he holdeth fast, and is
an yll payer, he is simple, and yet des-
ceytfel: & therfoze melancolpy folkes
are deuoute, great reders, fasters, &
kepers of abstinence. Sixtlye, he is
feareful. Seuenthly, he hathe an ear-
thy browne colour: whiche colour if
it be any thinge grene, signifieth the
dominion of melancolpe, as Rasus
saythe.

Hi sunt humores, qui prestant
cuiq; colores.

Oninibus in rebus ex flegmate
fit color albus.

Sane

Sanguine fit rubeus, colera, rub
bea, quoq; ruffus.

Si peccet sanguis, facies rubet,
extat acellus.

Infantur gene, corpus nimium
q; grauat.

Et plusquam frequens plenus,
mollis dolor ingens.

Maxime fit frontis, et constipae
tio ventris.

Siccaq; lingua sitis, et somnia
plena rubore,

Dulcior adest sputi, sunt acria
dulcia queque.

Here than our recitethe the colours
that folowe the complection. A fleu
marlike person is whitly coloured: the
colerlike is browne and tawnye: the
sanguine is ruddy, the melancolpe is
pale, colored lyke erthe. Afterwarde
the tertie declarethe. vii. colours signi
fyenge superfluite of bloudde. The
first is, whan the face is redde, by the
ascendynge of blood to the heed & face.
The seconde is, whan the eies bolle
out farther than they were wonte.

A. ii,

The.

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The.iii.is, whan the eies are swollē.
The.iiii.is, whan the bodye is all he-
uy: for nature cā not susteyne no: go-
uerne so gret quantite of bloud. The.
v.is, whan the pulce beaterhe thychke.
The.vi.is, whan the pulce is fulle, by
reasō of y multitude of hotte & moyste
vapours. The.vii.is, whan the pulce
is softe, throughe to moche humidite
that mollifieth the matter. The.viii.
is ache of the forehead. The.ix.is, whā
the bealpe is costive, throughe great
heate that dryeth by the filthy matter.
The.x.is, whan the tonge is drye and
rough for like cause. The.xi.is great
thyrste, throughe drynes of the stoma-
kes mouthe engendred of great heat.
The.xii.is, whan one dreamethe of
redde thinges. This Avicē affirmeth
sayenge, Slepe that signifieth aboun-
dance of bludde, is whan a man drea-
meth that he seeth redde thinges: or
elles y he shedeth moche of his bludde
ozels, that he swymmeth in bloudde
and suche lyke. The.xiii.is, the swete-
nes of spittelle, throughe sweetenes of
bloud. Here is to be noted, that lyke
as there be tokens of abundance of
bloud,

Aui. ii. i.
cap. vii.

bloud, so there be signes of the abundance of other humours, as in these verses folowynge.

Accusat coleram dextre dolor
aspera lingua.

Tinnitus, vomitusq; frequens,
vigilantia multa.

Multa sitis, pinguis, egestio, torsio
ventris.

Nausea fit morsus cordis, languescit
orexis.

Pulsus adest gracilis, durus, veloxq;
calescens.

Aret, amarescit, incendia somnia
fingit.

The tokens of abundance of flemme are
conceyned in these verses folowynge.

Flegma supergrediens proprias
in corpore leges.

Os facit incipidum, fastidia cerebra,
filuas.

Constarum stomachi: simul occipitisq;
dolores.

Pulsus adest rarus, et tardus, mollis,
inanis.

U. iiij.

Preces

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Precedit fallax, fantasmata, sō-
nus aquosa.

The signes of abundāce of melācolye
are cōteyned in these verses folowig.

Humorum pleno dum fex in cor-
pore regnat.

Nigra cutis, durus, pulsus, tes-
nuis et vrina.

Solicitudo timor, & tristitia, sō-
nia tempus.

Accrescet rugitus sapor, et spu-
taminis idem.

Leuaq; precipue tinnit & sibilat
auris.

Denus septenus nix fleu botho-
miam petit annus.

Spiritus vberior erit per fleu
bothomiam.

Spiritus ex potu vini mox mul-
tiplicatur.

Humerumq; cibo damnum len-
te reparatur.

Lumina clarificat, sincerat fleu
bothomia.

Mentes,

OF HEALTH.

Fo. cxlviii

Mentes, & cerebrum, calidas faci-
cit esse medullas.

Viscera purgabit, stomachum,
ventremq; coercet.

Puros dat sensus, dat somnum,
tedia tollit.

Auditus, vocem, vires producit
et auget.

Here the auctour spekyng of bludde
letting, saith, that at. xvii. yere of age
one may be lette bloud. And touching
this Galen saith, that children shulde Galē. ix.
not be lette bloud, befoze they be. xiiii. de inge-
yere olde at leest, bycause childzē bo-
dies be soone resolved from outward
beate, & therfoze by boydyng of bloud
they shulde be gretely weakened. Also
foz that they nede to nouryshe theyz
bodies and augmente theym, they
shoulde not diminishe theyz bloudde.
And eke foz that they be sone dissolued
from outwarde hete, it suffisethe that
they nede not to be lette bloudde.

And wyttethe well, that as bloudde
lettyng is not conuenient foz chyl-
dren, so it is vnholosome foz olde folkes, Galē. ix.
as Galen saythe: foz the good bloudde teg.

U. iij.

is

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An. iiii. i
cap. x.

is lyttel and the yll moche, and bludde lettynge draweth away y good bloud, and leaueth the yll, as Auicen saythe: And therfore bloudde lettynge is vnconuenient for such persons. Secoundlye, he putteth the hurte of bloudde lettynge. Of necessite with boydynge of bloudde, done by bloude lettynge, mans spirites beyng in the bloudde, do auoyde. Thyrde, he sheweth howe the spirites shulde be cherished and restored, and that is by drynking of wine after the bloud lettynge: For of all thing to restore quickly, wine is best, as is before said. The spirites also be cherished & restored by meates but y is not soo quickly as by wine. And the meate after bloudde lettynge must be lyght of digestion, and agrengendrer of bloudde, as reerosted egges and suche lyke. And all though meate restore the spirites after bloud lettynge, yet lette the paciētes beware of moche meate the firste and seconde daye. For Isaac sayth In dietis, that they muste drynke more than eate, and yet they muste drynke lesse than they dydde before bloudde lettynge, for dige

digestion is weaker. Fourthly, the auctour putteth a. xi. profits of blood letting, that is duly done. First, temperate blood letting comforteth the syght: for diminishing of humours doth eke diminish the fuming to the head: and the repletion thereof, that darketh the syght. Secondly, it clereth and maketh pure the mynde & brayne, through the same cause. Thirdly it heateth the marie: for it mynnysheth the superfluities, that therto come and coole it.

Fourthly, it pougeth the entrayles: for nature vncharged of blood, digesteth better rawe humours that bee left. Fifthly, blood letting restraineth vomiting and the laske, for it diuerteth the humours from the interior parties to the outward, and specially the letting blood of the armes, as Aui-
cen sayth: for letting blood of the fete stoppeth not so well, yet perchance the blood letting shall augment the laske, and that two wayes. First, by blood letting nature is discharged of her bourden, and being comforted, it prouoketh other vacuations. Secondly, if the laske be caused by great weakenes

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kenes of vertue contentyue. For than
by reason that by bloudde lettynge ver-
tue is weakened, the laske is augmen-
ted. Syrtely, bloudde lettynge clereth
the wittes: for it mynisheth vapo-
rion that goeth to the head and trou-
bleth the wittes. Seuently, it helpeth
one to sleepe, for thereby many hu-
mours be boyded, of whiche dyuers
sharpe vapours are lyfted vp, that let
one to slepe. The eyght is, it taketh
away tediousnes and ouer greate
grese, for therby vertue is vnloaden of
grese: for with the melancoly bloud,
the dregges of bloud, whiche induceth
tediousnes and grese, are drawen out.
The nynt is, it comforyteth the hear-
yng: for thereby the vapours and hu-
mours that ascende to the head, and
lette the hearynge, are diminished.
The tenth is, it comforyteth the voyce:
for thereby the superfluities and humi-
dities, that woulde come to the bzeast
or pype of the lyghtes, & let the voyce,
are diminished. The eleuenth is, it
augmenteth the strenthes, for thereby
the body is discharged of grese. Wher-
fore the vertue is augmented.

Tres

Tres insunt istis Maius, septem-
ber, aprilis.

Et sunt lunares, sunt velut ydra
dies.

Prima dies primi, postremaq;
posterorum.

Nec sanguis minui, nec carnibus
auferis vti.

In sene vel iuene, si vene san-
guine plene.

Omni mense bene, confert inci-
sio vene.

Hi sunt tres menses, Maius, sep-
tember, aprilis.

In quibus emiuas, vt longo tē-
pore viuas.

Here the auctour sayeth, that these
thre, Maye, Septembre, and Apryle,
are the monethes of the moone, and
in them are dayes forbydden to lette
bloud, that is the first of May, & last of
September & Aprile. Though this be
a comon rule, yet it is false. For þe for-
said days may be as good & as worthy
to be chosen as y other after y diuersi-
te of the cōstellatiō in thē. Farther, he
sayeth,

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sath, that in those dayes one shoulde
not eat geese flesh, which is also false
and erroneous, and very witchcraft.
I thinke the auctour had this sayng
of the Jewes, whiche obserue suche
maner. Secondly he sayeth, that men
of myddell aegge & yong folkes, whose
beynes be full of bloudde, may be let
bloud euery moneth, for those maye
well resyst resolution, and in them is
great quantitie of good bloud. Thirde-
ly he sayeth: that bloudde lettynge for
mans health, must be done in one of
these three monethes, Maye, Septem-
bre, and Apryle. But yet with differ-
rence, for in Apryle and May, the liuer
beyne must be let bloud, because than
in her tyme the bloud encreaseth: and
in Septembre in the splene beyne, be-
cause of melancoly, which than in au-
tunne encreaseth.

*Frigida natura frigens, regio,
dolor ingens.*

*Post lauachrum, coitum, minor
etas, atq; seniles.*

*Morbus prolixus, repletio po-
tus et esce,*

Si

Si fragilis vel subtilis sensus stomachi sit.

Et fastiditi, tibi sunt fleubotho mandi.

Here the auctor putteth .xii. thinges that lette bloud lettynge. The firste is colones of complexion: For as Galen sayeth, bloudde lettynge cooleth and augmenteth coldenes: because, as Isaac sayeth, bloud is the foundacion of natural heate: & in that y bloud lettynge voydeth y bloud, it voideth heate, and so consequently colet. The secōd is a feruēt colde cōtrep, vnder whiche a colde season shoulde be comprehended, whiche also letteth bloud lettynge: for in a cōtrep & season very colde, the bloud is closed in the depest partis of the body, and the bloud that tarieth in the vtter partis, y colde maketh thicke whiche to voyde is no wisdom. The thyrde is feruent ache, vnder whiche eke may be comprehended great inflammation of the body: for if one in suche accidentis be let bloud, there foloweth great motion agitative, contrary to nature, and greater inflammation, whiche

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whiche weaketh nature moze. The cause of this motion agitative is attractiō to diuers parties: for by blood lettynge attractiō is caused to the place that is let blood: and by great ache attraction is caused to the place of ache. The cause of greater inflammation is, that by blood lettynge the humours be moued, whereby they be moze inflamed. And this is trowth whā blood lettynge is lyttell and artificiaall. Yet if it be done tyll one swoonde, it is hol- some in the forsayde cases: For this blood lettynge, whan it ouercommeth the attraction of the ache, it causeth not motion agitative, and lykewyse it taketh away inflammation, whan there be no humours, that shulde moue heate, and cause moze inflammation.

Galē cō
mento il
lius aph.
q̄agerun
tur.

This is Galens mynde, sayng: there is no better medicine for an impostume of feruent inflammation, feuers, and a great ache, than blood lettynge. The.iiii. is baining, specially resolutiue: for that letteth blood lettynge, for that were vacuation vpon vacuation, whiche nature can not easely beare. The.v. is carnall copulation: for im-
mediatly

mediatly after that, one should not be
letten bloudde, because of double wea-
kyng of nature. The. vi. is to old or to
yong, as it is before touched. Of this
Auisen saith: Take hede how thou let-
test one blood in any of the forsayde
cases: outcept thou trust in the figure
in solidite of the muscels, largenes of
the veynes, the fulnes of the, & ruddy
colour. The. vii. is longe sickenes: for
by suche lettynge of bloudde, nature is
doubly febled, both by long sickenes &
diminishing. This is of trouthe, sayth
Auisen, except there be corrupt blood
for thā blood lettynge is holsome. The
viii. is great repletion of drynke. The
ix. is to eate to muche meate: & vnder
this is comprised meate vndigested.
The cause here of (as Auisen sayth) is
this. There be. iii. thinges that drawe
to them, that is emptines, heate, and
secrete vertue or propriete. Than if
the veines be empty through boyding
of blood, they drawe to the fro the sto-
make or liuer, vndigested or superflu-
ous meate or drynke, whiche vndige-
sted meate whan it cometh to the me-
bres, can not be ameded, that is to say
digested:

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Gale. ii.
aph. cō
men.

digested: for the chynde digestion can not amende the faute of the seconde, nor the seconde of the firste, if the faute be so great that it can not conuerter in to the membrs, and it there remaynyng may cause some disease. The. x. is feblenes, for blood letting is a strōg boyder, as Galen sayeth, therfore a feble persone may not endure great diminishynge of blood. The. xi. is subtille sensyblenes of y^e stomakes mouth: whiche is called the harte strynge, for of suche blood lettynge swounyng followeth lyghtly. And vnder this, weakenes of the stomake is eke comprised & easy flowynge of coler to the mouthe thereof, enducyng vometyng. Wherfore they that haue the foresayde accidents, should not be let blood: For by blood lettynge the humours moued, be enduced to the stomakes mouth, as to a place accustomed: and because it is a weake and an impotent membre to resyste that fyre, therfore by suche lettynge of blood many inconueniences chance. This is one cause why many swounde, whan they be lette blood: by reason the coler floweth to y^e stomake, whiche

whiche bytynge the stomake, pyneth
 the harte and stomake so, that it cau-
 seth one to swounde. The. xii. is lo-
 thynge: for if in this lothing, one be let
 bloud, whā the veynes be empty, they
 drawe to theim yll matter that cauleth
 lothsomnes. And besydes the forsayde
 accidentes there be yet other, that let
 bloud lettyng. Fyrst voidyng of men-
 struous flir or the emeraudes: for one
 diseased with eyther of these, shoulde
 not be let bloud: yet it may be doone to
 dyuerse the flyre or matter an other
 waye. The seconde is rarenes of com-
 position: for in rare bodies is muche
 dissolution, and therfore this resolu-
 tion suffiseth them without euacua-
 tion, as Galen sayeth. The thyrd is
 rawnes, and clammines of humours
 for than beware of bloud lettyng, be-
 cause it encreaseth rawnes of hu-
 mours: and therfore in long syckenes
 ye shoulde not lette bloudde: for raw-
 nes of humours encreaseth, strenght
 febleth, and the sickenes prolongeth.
 And therfore Auicen sayeth, that in
 lōg sickenenes befoze one is let bloud,
 he shoulde take a laxatiue, all thoughe

Gale. ix.
 teg.

¶.j.

he

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Alex. ii.
li. cap.
hidrop-
pisi.

he nede both. Rawenes of humours
is caused two waies. One is thzough
aboundance of humours that chooke
naturall heate, whiche chokynge bree-
deth rawe humours, and than bloude
lettyng is holsome. Wherefore Alexā-
der sayeth: Lettyng of blood in the be-
gynnyng of y droply is holsome: whā
it cometh by aboundance of menstru-
ous blood, that thzough some cause is
prohibited to issue: or by aboundance
of the emeraudes: For like as a lyttell
fyre is quenched vnder a great heape
of wode, so lykelwise naturall heate is
suffocate with aboundance of humours.
The seconde cause of rawe humours
is feblenes of naturall heate, as in
folkes of feble complexion, or such as
haue bene long sycke, or be very aged,
for than the sayd blood lettyng is vn-
holsome: because it augmenteth raw-
nes, for the blood that obserueth hete
is drawen out, & so the body is made
colde and the humours moze rawe:
Therefore the blood must be left to di-
geste rawe humours. The.iiii. is vn-
due disposicion of the ayre, eyther to
hotte or to colde: for muche heate cau-
seth

seth strong resolution: and great cold
maketh the bloud thyeke and bnapte
to issue oꝝ auoyde.

Quid debes facere, quando vis
fleubothomari.

Vel quando minuis, fueris vel
quando minutus.

Vnctio siue potus lauachrum,
vel fascia motus.

Debent non fragili tibi singula
mente teneri.

This text declareth fīue thynges that
ought to be done about bloud lettīng:
some befoze, some at the tyme, & some
after. The fyrst is annointyng which
other whyle is bled in the bloude let-
tyng, as to annoint the place oꝝ beyne
that is opened: to aswage the peyne,
sometyme it is bled after bloude let-
tyng to keepe the gashe that it close
not vp to sone, that the humours that
be left in y beyne may haue some re-
spiration & some vl fumes boyde out.
The.ii. is to dꝛynke, & specially wine,
which is good in bloud lettīng: if one
hap to sound, & also it is very holsome
after

b. thiges
in bloude
lettīng.

Æ. ij.

THE REGIMENT

after blood lettynge, to reuiue the spirites and engēde newe blood, which thyng in practyse al physicians obserue. The thyrde is baynyng, which is holosome thre dayes before & thre dayes after blood lettynge, and not the same daye. It is good before, if one thynke he haue grosse humours within him, for baynyng leuseth and moueth the humours, and for the sayde cause it is holosome to take a sharpe syrope before to moue, dissolue, & make subtile the humours. And therfore whan ye wyl let one blood, ye must rubbe the arme that the humours in the veines about may be made subtile and prepared to issue out more easely. It is holosome after blood lettynge, that the resydue of humours and vapours, that be left behynde, may be leused. It is not holosome the same daye, for baynyng maketh the skynne lynnowe or soupulle, whiche made lynnowe wyl not abide the stroke that is geuen in blood lettynge, and that is dangerous. The fourth is byndyng with linnen clothes, whiche is very holosome to stop the blood after euacuacion thereof, & before

before bleding, to drawe the humours
in the heyne, and to cause them to
swelle, and better to appere. The fyfte
is moderate walkyng after bloud let-
tyng, to dissolue and make subtyle the
humours, and afterwarde to leuse the
resydue of the humours that be left
behynde. Some vse to be lette bloudde
fastyng, but some other saye, it were
better to eate a rare roasted egge firste,
and therto drinke a draught of wyne,
about the houre of nyne or tenne be-
fore dyner, and forthwith to be lette
bloudde: Because whan the stomake
is emptie, nature receyvneth styll the
bloud more strongly, lest she should
lacke nouryshmente, but whan one
hath eaten a lytle nouryshyng meate,
as wyne and egges is, than nature
suffreth the bloud better to issue.

Exhilarat tristes, iratos placat
amantes.

Ne sint amentes fleubothomia
facit.

Three effects
Here be declared thre effectes of bloud lettes of
letting. First it maketh a sad persone bloud let-
mery. Secondly it appeaseth angry tyng.
folkes:

Æ. iij.

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folkes: The reason is this, muche melancoly myngled with the bloud, causeth heuynes, and much coler causeth anger, whiche two humours, as they be myngled with the bloudde, are drawen out by bloudde lettynge. Thysdly it kepeth louers fro furious raupng, for it remoueth the bloudde from the head, and auoydeth it by the other exterior partes. Farther moze there be fyue causes of bloudde lettynge. The fyrst is, that the aboundance, whether it be in qualite, or quantite, or bothe, should be voided. For as Auicen saith two maner of folkes must be let blud. One are suche as bee disposed to bee sycke, that haue aboundance of blud in quantitie. The other are they that are sycke already, throughe the malice of humours or bloudde. But there is differēce in these two bloud lettynge. For bloud lettynge for the aboundance of bloud ought to be much, but whan it is done to auoyde vll bloud, it must be moderate, as Galē saith. And therefore they do very yl, that let them selfe blede tyl they perceiue the good bloud issue, for parauenture all their bloud shall

Gale. ix.
me.

shall runne out, er they see any good
 bloud appere. Therefore they shoulde
 boyde a littell at ones: & after y^e minde
 of Galen, in this case: befoze thei lette
 one bloud, they shoulde geue him good
 meates, to engendre good bloudde, to
 fulfyll the place of the yll bloudde that
 is auoyded: and after within a lyttell
 space, to lette bloudde a lyttell and lyt-
 tell. This is called dyrecte lettynge of
 bloud, for it is done to auoyde aboun-
 dance of bloud, and of such humours
 as shoulde be auoyded. The firste indi-
 recte cause is the greatnes of y^e disease
 and greatnes of the apparent vehemēt
 inflāmatiō, for as Galen saith, there
 is no better medicine for an impostu-
 me of vehement inflāmatiō, feuers,
 and a great ache, than bloude lettynge.
 The second indirect cause is, that the
 matter, whiche must be auoyded, be
 drawen to that place from whence it
 muste be auoyded. And therfoze in re-
 tentiō of the menstruous fyre and
 emeraudes, the great beyne in y^e foote
 called Sophena, must be opened, as
 Galen sayth, to drawe down y^e matter
 of the bloud. The third indirect cause

Ga incō.
 illi⁹aph.
 que res
 guntur.

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is to drawe the humours to the place contrary to that place that they flowe to, to dyuerse the matter from that place. Therfore for to muche abundance of mentruosytie, the beyne Basilica, muste be lette bleudde, to turne the matter to the contrary parte, and so to boyde it from his propre course. And therfore he that hath a pluresy on his leste syde, must be lette bloudde on the ryght syde, to dyuerse & drawe the matter to the place contrary to that place that it enclyneth to. And lyke wyse if it be on the ryght syde, to lette bloudde on the leste. The fourth indirecte cause is, that by lettynge of blood, one portio of the matter may be avoided, that nature may be stronger vpon the residue, and so lettynge of blood is hollesome, whan the bodye is full, lesse impostumes growe: for the regiment of nature is feble, in regarde of these humours: wherfore whan a portion of the matter is boyded, nature gouerneth the matter so, that it shoulde not flowe to some weake place and breede an impostume.

Fac plagam largam mediocriter, vt cito fumus.

Exeat vberius, liberiusq; cruor.

Here the auctour saith, that the gashe made in letting of blud ought to be of a meane largenes, that y grosse bloud maye easely issue out: for whan the gashe is strayte, the pure bloud onely goth out, and the grosse abydech styll in. And note, that some tyme the gashe muste be great, and some tyme smalle. The gashe muste be great for. iij. causes. First, bycause y humours be grosse, and grosse blud must be voided, as in them that be melancolye. Secondlye, in wynter the gashe must be great, for colde engrosethe the humours. Thyrde, for thabundance of humours, for they auoyde better by a greatte gashe than a smalle. But the gashe muste be smalle, whan the personne is of weake strengthe, that the spirites and naturalle heate auoyde not to moche: and lyke wyse in a hote season, and whan the blud is pure.

Sanguine subtracto sex horis est
vigilandum,

Ne

THE REGIMENT

Ne somni fumus ledat sensible
corpus.

Ne neruum ledat nō sit tibi pla-
ga profunda.

Sanguine purgatus non carpas
protinus escas.

Thre thinges muste be considred whā
one is let bolud. f^yste, that he slepe
not in. vi. houres after, leest y fumes
engendred by slepe ascende to the heed
and hurte the b^rayne. f^arther, leeste
in his slepe he turne him on the arme
that is let bloud, & therby hurte hym,
and leeste the humours by slepe flowe
to the peynfull memb^re, by reason of
the incision, and so brede an impostu-
me. f^or Galen saith, that if impostu-
mes brede in the bodye, o^r in a mēb^re
that is hurte: the humours wyl flowe
thervnto. But Auicen assignethe an
other cause, that by suche slepe maye
chance contraction of the memb^res:
The cause maye be as Galen saythe,
that slepe is vnholosome in the ague
f^ytte: f^or natural heat gothe in warde
and the outwarde partes ware colde,
and the fumes remayn vnconsumed:
wherby

Galē. ii.
apho. su
per illo.
In quo.
&c.

wherby the rygour is augmēted, and
the feuer fyttē prolonged . Also by
mouynge of the humours in lettynge
of bloudde, fumes are reysed vp to the
senowes and bzaines of the armes:
which remaining vncōsumed, ware
colde in slepe, and ingrosse in y bitter
partes . And therfore if one slepe im-
mediately after lettynge of bloudde,
they cause cōfraction of the senowes
and bzaines of the armes . And he
saythe, that one in lettynge of bloude,
musse beware that he make not the
gathe to depe, lesse he hurte a senowe
oꝛ an arterie stringe vnder the veine:
foꝛ hurtyng of a senowe causethe a
moꝛtall crampe, oꝛ losse of a membꝛe,
as an arme oꝛ a synger, and hurte of
an artery stringe, causethe bledynge
vncurable. And one ought not to eate
immediatly after he is let bludde, but
he musse tary til the humours in him
be in quiete, lesse the meate afoꝛe it be
digested, be dꝛawē to gether wpyth the
bloudde, to succour the hurte mēbꝛe.

Omnia de lacte vitabis rite mi-
nute,

et

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Et vitet potum fleubothomat
homo.

Frigida vitabit, quia sunt inimica
minutis.

Interdictus erit minutis nubilus
aer.

Spirit⁹ exultat minutis luce per
auras.

Omnibus apta quies est, motus
valde nociuus.

U. thiges Here y auctor sayth. **v. thinges** must
to be fled be eschewed of him that is let bloud.
of hym The fyrst is milke and white meates:
that is let for by sturryinge of humours caused
bloudde. by lettynge of bludde, ofte times some
humours flowe to the stomake: ther-
fore if he shulde eate mylke, by myn-
glynge with the humours, it wolde
corrupte in the stomake: sith of it selfe
it is veri corruptible. And eke by res^{on}
y it is swete, y milke may be drawe to
the veynes vndigested: and throughe
sturryinge of humours lyghtely cor-
rupte. Secondely, he must beware of
moche drynkyng: for by reason that
the veines be empty, the drynke vndi-
gested is lyghtely drawen to them, as
is

As aforesaid. Thirdly he must eschewe all colde thynges, as well outwarde, as inward, as meates very cold, colde ayer, colde bathyng, thinne clothing, resting on stones, coldenes of þe heed and fete, for by reason that that naturall heate is febled by letting of bloud, the bodye wyll soone be to colde.

Fourthly, he that is let bloud, shulde not walke in darke cloudye or troublous aier: for that maketh him heuy and vnlusty, as is aforesayd at, Aer sit mundus. &c. And heuines is cause of melācoly bloud. Therfore he must walke in a fayre clere aier: for that recreateth the naturall and lyuely spirites. Fyftly he must eschewe excessiue labour & vse moderate reste: for excessiue sturryng about than specially weaketh and moueth humours, but temperate reste swageth the mocion.

Principio minuas in acutis persperacutis.

Etatis medie multum de sanguine tolle.

Sed pure atq; senex tollet vterq; parum.

Ver

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Ver tollet duplum, reliquū tem-
pus nisi sumplum.

The best Here he speaketh of foure thinges.
tyme and fyrste, the lettynge of bloudde shulde
age to let be done in the begynnynge of sharpe
bloudde. diseases, which are ended y. iij. daye.
For suche be shorte & make no delay:
therfore the muste be remedied at the
begynnynge. The. ii. is, that frome.
xxx. yere to. xlv. or. l. one shulde be let
bloud moste, for at that age bloud en-
creaseth moste of all: no: the dimyny-
shing therof letteth not the growing:
no: the bodyly strengthe is not lessed
therby: for the body in y age groweth
not, but semethe to stande still at one
state. The thyrde is, that olde folke &
childre shuld be let bloud but lytel: for
yong childre nede moch bloud to nozise
& encrease them, & aged folkes strength
decayeth. Fourthlye, in ver double
quancite of bloud shulde be voided in
regard of other seasons: for that tyme
specyally encreaseth the bloudde, as all
physicians saye. Touchynge the fyrste
sayeng, a fewe rules concernynge let-
tynge of bloud, wolde be gyuen. The
fyrste

fyrste is, that at the begynnynge of the
 syckenes one shuld not be let bloude,
 for as Galen sayth, nature is woꝝker
 of all thinges, and the phisitian is mi-
 nister. But he saythe, that no vacua-
 tion at the beginnynge of sickenes is
 naturall, for as nature in the begin-
 nynge of sickenes auoideth nothyng,
 lyke wyse no moze shuld the phisitian.
 Yet thre thinges wistand this rule.
 The fyrste is furiosite of the mattier.
 For Auicen sayth, that whan the syc-
 kenes begynneth, one shulde not be
 let bloud, for lettynge of blud sturreth
 the humours, & maketh theim subtile
 & to rounne thzough out all the body,
 outcepte the mattier be furious. The
 seconde is, abundance of the mattier:
 for Galen saythe, that it is than beho-
 ueful to be let blud or take a medicine
 laxatiue, to alleuyate nature loded
 wyth abūdāce of mattier. The thirde
 is greatnes & sharpenes of y sickenes,
 as whan ther is a great & an achesfull
 impostume, thoughhe y mattier be lit-
 tel. For Galen saithe, if y impostume
 be great, ye masse let bloud at the be-
 ginning, thoughhe there be but lyttell

mattier:

Galē.iii.
teg.

Idē. liii.
aphorif.
in cō. su.
egritudi-
nis. &c.

Ga. in a
phorif.
In choā,
tib 9 mor-
bis. &c.

Gal. xiii
me.

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Crisis is
todayne
iudicatio
eyther to
helthe or
dethe mu
tacion.

mattier: leeste it breke or open or it be
 ripe: therfore to eschue manye incon-
 ueniēces blud lettynge must be done.
 The.ii. rule is, that bloudde lettynge
 may not be done on the day of motion
 of the syckenes, as in Crisis, nor no
 other vacuatiō nor diuerting of mat-
 tier frome the place that nature sens-
 deth it to. For lyke wyse in the ague
 fitte. For Galen sayth. That whā the
 syckenes is in his estate neither bloud
 lettynge nor laxatiue shulde be done.
 For than the mattier rypeth, whiche
 rypeth better by quietnes than by ste-
 ring. The thirde rule is, that lettynge
 bloudde shoulde not be done in begin-
 ninge of the syckenes, whan crisis is
 remoued: for Isaac saythe in his boke
 of bynes, that though the hart be the
 engēder of the blud and spirites, yet
 the bloudde is fundation of naturalle
 heate, and susteyneth it, for heate is
 naturallye therof engēded: and ther-
 fore he that boydeth bloudde, boydeth
 heate: whiche shulde digeste the mat-
 tier of the syckenes, and so consequē-
 ly the syckenes is prolonged, & strenght
 weakened. And therfore it is to drede,
 lest

lest thzough lengthing of the sickenes
 & weakynge of the strengthe, nature
 shulde fayle. The fourth rule is, that
 the body haunyng dregges oz filthe in
 the guttes, shulde not be lette bloud.
 The cause is, there be thze thynges
 that drawe to them, heate, emptines,
 and all the shappe, so. whan the bey-
 nes be emptied by letting of blud, they
 drawe to them fro the nexte membre
 as the guttes & stomacke, wherby the
 bealy is indurated, & the mattier in y
 beines are moze infected, y miseraike
 draweth y humidites of the ordeurs,
 and the ordeurs are dyled the moze,
 therfoze ye must fyrst mollify y bealy
 with clysters oz suppositoies, except
 it ware laxative alone. The. v. rule is
 that lettynge of bloudde shulde not be
 moche vled: For by ofte vsynge ther-
 of, one drawyng in age, fallethe in to
 diuers diseases, as Epilencie, Apo-
 plexie, and palsey, for by remouinge
 of the blud & heate, many fleumaticke
 superfluites are engedred, that cause
 these diseases. The. vi. rule is, that a
 woman menstruate, oz wyth chylde
 shulde not be let bloudde. A woman

P. l.

with

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with chylde shulde not, for ther by the heate that digesteth meate is diminished, & the foode of that that the gooth with, is taken away: speciallpe when it that the gooth with, wareth great, for than it nedeth moze foode. This saythe Hyppocrates: when the men Brucite kepeth the due course and boydeth naturallpe inoughe, lettynge of blud shulde not be done, but when it voideth to moche, than to diuerse the matter, it muste be doone, for nature wolde not be lette of her operation.

The. vii. rule is, that after the colericke passio one shuld not be let bloud for by reason that lettynge of bloude stourreth by 2 humours, a colericke humour maye flowe to the stomake, and enflame it: no2 after vometinge, lesse humours lyke wyse flowe to the stomake: no2 after the fire, no2 after great watchynge: no2 after moch trouble: no2 after any thing that greatly heateth or dissoluethe: for in those cases lettynge of blud shulde greatly moue the humours, and enfeble the strength. Nowe it is to be considered, who be mete to be let bloud: & therfore we

We shall declare a fewe rules. The .i. rule is, that lettynge of blood is very expedient for delicate, ydel, and cosly folkes: & that the meates engendryng moche blood: The seconde rule is, it is hollesome for those that haue abundance of bloude, which abundance is known by the thickenes of theyr vrine: for abundance of bloude maketh it thicke, and abundance of coler maketh it thinne. The thirde is, they shulde be let blood, in whom melancoly aboundeth for when moche naturall melancoly runneth with the blood throughe out al the body, not purifying the yf blood, than lettynge of bloude is hollesome.

There be .ii. kindes of melancoly, naturall and vnnaturall. Naturall is the dregges of bloude, whiche when it aboundeth, it runneth with bloude and in lettynge of bloude is boyded therewith: For of the same temperate beate, blood, and melancoly, the dregges therof, is engendred. The .iiij. rule is, that when boyling, cōturbaciō, & calefaction of humours is feared, it is hollesome to let bloude: and those persones, as soone as they fele theym

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selfe inflamed, shulde be let bloud, to
auoyd the forsayd motions, caused by
great abūdāce of humours. Yet other
while some be disceyued by this rule:
for forth with whan they fele calefac-
tion, and feare boylng of humours,
they let them bloud. And whan this
cometh of heate, calefaction, and inci-
sion, the calefaction or boilling ceaseth
not by bloud lettynge, y^e it is rather
augmented: for bloud lettynge moueth
the humours, & maketh them rounne
throughe the bodye: therfore lettynge
of bloud is not holsome, excepte it be
for abundance of humours, which is
known by moche swete speciallpe in
the moornynge, for there be some that
sweate not, excepte they nede euacua-
tion. The .v. rule is, they y^e be myghty
and stronge, shulde be let bludde, and
not they that be colde and drye. For
Kassius saythe, y^e those bodyes are apte
to be let bloudde, that haue great ap-
parant beynes, that be heary, and co-
lored betwene browne and redde, and
folkes not to yōg nor to olde, for chil-
dren & vnweldy aged personnes shuld
not be let bloud, excepte great necessi-

OF HEALTH.

Fo. clxiii.

te require it. Many of the sayde rules
be gethered out of Auicen.

Au. iiii. i.

Estas ver dextras, autumnus
hyenisq; sinistras.

ca. de
fleubor
thomia.

Quatuor hec membra cephe,
corpes, epar vacuatur,

Ver cor, epar estas, ordo sequēs
reliqua.

Here the auctour recytyng certayne
thinges concernyng the mēbres that
be lette bloudde, sayth, that in ver and
sommer the beynes of the ryght han-
de, arme, or foote shulde be let bloudde.
But in wynter and autumnne, the vei-
nes of the lefte hande, arme, or foote
must be dimynyshed. The cause herof
may be, for that ver encreaseth blud,
and sommer coler, therfore in ver and
sommer ye shuld diminishe those bey-
nes, in which blud and coler aboude,
whiche be the ryght syde of the bodye
standeth the membre that engendreth
bloud, that is the lyuer, & the recepta-
cle of coler, the gall. Autumnne engen-
drezeth melācoly, whiche is gethered to-
gether, & not resolved by wynter: ther-
fore in ver and wynter, those beynes

¶. iij,

shoulde

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Shoulde be let bloud, in which melan-
coly hath dominio, which be the lefte
side beyne, for the splene is on y lefte
side of the bodye, whiche is the recep-
tacle of melancoly. Secodely he saith,
that these.iiij.membrs, the heed, the
harte, the fore, & the lyuer, after the
iiij. seasons of the yere, muste be emp-
ted, the harte in ver, the lyuer in some-
mer, the heed in wynter, and the fore
in Autumpne.

Dat saluatella tibi plurima do-
na minuta.

Purgat epar, splenem, pectus,
precordia, vocem.

Innaturalem tollit de corde do-
lorem.

Here the auctour recyeth. v. commo-
dities that come by lettynge bloudde of
the beyne saluatella, Wit is the veine
on the backe of the hāde, betwene the
myddel synger and the ryng synger,
it purgethe the lyuer, it clensethe the
splene, it mundifieth the bzeast, it pre-
seruethe the stomakes mowthe from
hurte, it doth awaye hurte of y voice.
The reason of al these commodities is
bycause

bycause the foresayde beyne auoydeth bloude from all these places, as after it shall appere. For a more ample declaration it is to witte, that in letting of blood, other while the beynes be opened, and some tyme the arteries.

The opening of the artery is dangerous, the cause herof is y^e ouer moche bledynge, whiche is caused. ii. waies. One is th^ough the feruent heate of the arterie blud, for a hotte thing is some mouable, & dilateth & openeth the arterie, & therfore it helpeth moche to boyde the blud, in lettynge blud the arterie. The. ii. cause is mobilite of y^e arterie, & therfore the wounde or gashe in it is slowelyer healed, for woundes with out rest can not heale. Yet this lettynge of blood is hollesome. iii. maner wyse. First whan there is abundāce of subtile blood in the body. Secōdly whan the bloude is vaporous. Thirde whan it is hotte. For subtile blood, of which natural blud & spirites be engendred, resteth in the artery: but gros bludde that nouryseth the membris, resteth in the beynes.

Lyke wyse the vaporous blud is co-

p. iij.

teyned

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teyned in the arterie, and sanguine bloude in the veyne. Also the hottest blood, the whiche is of the harte the hottest membre engendred and digested, is cōteined in the artery, and the other blood in the veynes. Secondlye note, y the veines ar opened in many mebres, some tyme in the arme, oz in the great hande oz smial, some time in the foote, some tyme in the nose, some tyme in the forehead, some tyme in the lippes, some tyme vnder the toungue, oz in y ruffe of the mouthe, some time in the corners of the eies towarde the forehead. From the arme pytte to the ellebowe are. v. veynes to be opened, as Rasis and Auicenn saye. The fyrste is called Cephalica, whiche is the heed veine: The.ii. is called Basilica, whiche is the liuer veyne. The.iii. is called Mediana, oz Cardiana, oz matrix after Auicenn, oz matrix after Rasis. The.iiii. is called axillaris. The.v. is called Funis brachii. In y lesse hande is saluatella, so y in the arme, in that it containeth y moze & the lesse hande, are. vi. veinis to be opened.

Cepha

Cephalica emiteth the partes aboute the necke, and therfore to open that veyne it is good for diseases of y^e head, as the megrim and other hot grieffes caused of hotte matter. This veyne begynneth at the shoulder, and gooeth forth toward the left syde of the arme. Basilica empteth the partes vnder y^e necke, as from the breast and lyuer: & therfore the lettynge blud of this veyne is hollesome for diseases of the breast and lyuer, and ryght good in pluresy. This veyne begynneth at the arme hole, and goeth along to the bowping of the arme. Mediana is betwene the se two sayde veynes, and is compate of theim both, for it is the braunche of eche. And it is eke median in vacuation: for it voideth from all about, vnder, from, and aboue the necke. Therfore it is the vniuersall veyne to al the body in voyding: but not vniuersall (as some saye) because it beginneth at the harte, but because it is y^e braunche of Cephalica & Basilica. Therefore whan you wyll let Cephalica bloud, and it appereth not, ye should rather take Mediana, than Basilica. And lyke

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lyke wyse whan ye woll let Basilica
bloud, and it appereth not, ye shoulde
rather minishe Mediana thā Cepha
lica. For it agreeth better to bothe,
than one of theim with the other. Sal
uatella is the veine betwene the mid
dell synger and the ring synger, more
declynynge to the myddell synger. It
begynneth of Basilica. This veine is
opened in the ryght hande for opila
tion of the lyuer, and in the left hande
for opilation of the splene. There is
no reason why it shoulde be so, as Aui
cen sayth, but experience, which Ga
len founde by a dreame, as he sayeth.
He had one in cure, whose lyuer and
splene were stopte, and he dreamed,
that he did let him bloud of this veine
and so he did, and cured the pacient.
Whan this veine is let bloudde, the
hande muste be put in warme water,
to engrosse and dilate it, because it is
subtile: and that the gathe shoulde not
close to soone, and to make the grosse
bloudde thynne. Afillaris is vnder
Basilica, & appeareth in bindyng the
arme: and lyke iudgement is of it as
of

of Basilica. Funis brachii is ouer
Cephalica, or elles the hyndermoste
bone: and is of one iudgement with Ce
phalica. Therfore as Auicen & Galē
saye, though in openyng of beynes, be
vniuersall vacuation of all the bodye,
yet not from al beines egally: nor like
ieoperdy is not in all. For Rasis saith
that Cephalica is the surer, and Bas
ilica, more to be feared, & Cardiaca
is to feare, but not so muche as Bas
ilica. Cephalica is surest, for there is
neither senowe nor arterie aboue nor
vnder it, but vnder Cardiaca there is
a senowe, & hypper aboue it is a subtile
senowe: therfore it is to feare, lest it
shold be cut. Basilica is very ieoper
dous: for vnder it is an artery, & nere
it a senowe & a muscull. Saluatella is
not ieoperdous, & therfore y better to
open it, it wuld be put in warme wa
ter. In the fore be thre beines, Sciatis
ca, Sophena. and the hamme beyne.
These beynes be opened to drawe the
bloud to the lower parties, as in pro
uoking mestruosite, & the hamme beyne
is better than Sophena or Sciatica:
for

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for it is nerer the matrice. Sophena draweth bloud from the yarde, coddies And matrice, and Sciatica from the ancles raynes and other membez towarde mans lefte syde. Sophena fro the matrice and membez there about they be bzaunches of one beyne. In the myddes of the forehead is a beyne, whiche is opened for olde diseases of the face, as morpheu, dyse scurse, and scabbe, and for diseases of the eyes, but fyrst Cephalica must be mynyshed. There is lykewyse a beyne in the nose, and whan any of them is opened, the necke must be boude, and one opened after an other: and by binding of the necke, they wyll better appere. There be beynes in the lypes, which be opened for impostumes in the mouth or gommies, but Cephalica is fyrste mynyshed. To open the foure beynes in the raffe of the mouthe is holssome against the reumes that flowe to the tethe, and cause them to ake. These beynes appere pleyne: and must be opened whan the matter is digested. There be beynes in the corners of the eyes

eyes towarde the forehead, and they
be opened for diseases of the eyes, but
first Cephalica must be mynished.

The veins in the tympanes be lette
bloud for the megrim, and for great
and long head ache. And those be the
veins that Hippocrates and Galen
calle Iuueniles, the incision of the vei
nes maketh a man vnable to get chyl
dren. Also in the necke be veins, cal
led guides, whiche must be opened in
the begynnyng of leprose, and specially
for stoppyng of the wynde pepes, and
in the swynacie, whiche letteth one to
drawe his breath.

Si dolor est capitis ex potu lim
pha bibatur.

Ex potu nimio nam febris acu
ta creatur.

Si vertex capitis vel frons estu
tribulentur.

Tempora fronsq; simul modera
tur sepe fricentur.

Morella cocta nec non calidaq;
lauentur.

Here chauncour notyng two thynges
sayeth,

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Head ache sayeth, that if head ache come by to
caused by muche dzyntyng & specially of wyne,
dzyntyng oz of any other dzynte, that maketh
and reme folkes dzynten, one must dzynte cold
by there water vpon it, the whiche with the
foze.

coldenelle thereof ingroseth the su-
mes that are lysted by, and letteth
them to hurte the bzyne. The second
thyng is, that if the toppe of the head
oz fozeheadde be greued with to much
heate, than the tempuls shoulde bee
moderately chafed, and after washed
with warme water, in the which mo-
therwozte is sodde; for motherwozte
is colde and colety.

*Temporis estiu ieiunia corpora
siccant.*

*Quolibet in mense confert vo-
mitus, quoq; purgat.*

*Humores nocuos; itomachi la-
uant ambitus omnis.*

*Ver, Autumnus, hyems, estas do-
minatur in anno.*

*Tempore uernali calidus fit aer
humidusq;*

et

Etnullum tempus melius fit fleu
bothomia.

Vfus tunc homini veneris cōfert
moderatus.

Corporis et motus, ventrisq; so
lutio, sudor.

Balnea purgantur tunc corpora
medicinis.

Estas more cala ficcatur nascatur
milla.

Tunc quoq; præcipue coleram tu
beam dominari.

Humida frigida fercula dentur,
sit venus extra.

Balnea non profunt, sit rara fleu
bothomie.

Vtilis est requies, sit cum mode
ramine potus.

Here thanke our notig diuerse thinges
sayth, that muche fastyng in sommer
dzyeth the body, for in that that some
mer is of nature hotte and dzye, it re
solueth the humours: the whiche also
be resolued by othe sweatyng in some
mer, & so fastyng therbyon dzyeth the
body

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body muche more, for when the humiditye of meates is gone, the heate of the body woꝝketh vpon his owne humidities, and dryeth them. Wherefore Hippocrates sayeth: Hunger is expedient for those that are very moyste, for hunger dryeth the body. The seconde thyng is, that vometyng ones a moneth is holisome, for thereby hurtfull humours that be conceyned in all the circuite of the stomake, are voyded.

Hip. vii. To this agreeth Auicenn, sayng: Hippocrates byddeth one to vompte euery moneth twyse, two dayes one after another, that the seconde day may auoyde it that the fyrst could not, this conserueth health, and scoureth the stomake from fleume and coler. The stomake hath nothyng to pourge it, lyke as the guttes haue red coler. Auicenn putteth other profits of vometyng that is well doone. Fyrste it is good for head ache, caused of moyste vaporous matter, that ascende from the stomake to the head, but if head ache come of his owne hurte of the brayne, than vometyng dooeth rather hurte than profytte. Secondly it clereth the syght,

syght, darked with vaporous mattie-
re of the stomacke, or elles not. The.
iii. is, it dothe awaye wamblynge of
the stomake, in that it auoydethe the
humour that causethe it. The.iiii. is,
it comfortethe the stomacke, in to the
whiche coler is descended, the whiche
corruptethe the meate. The.v. is, it
dothe away lochinge or abozrynge of
meate. The syrte is, it dothe awaye
the cause, that makethe one haue a
luste to sharpe, ponticke, and sower
thinges, the whiche cause of these dis-
positions beyng remoued, putteth or
dothe away the effecte therof. The.
vii. is, vometynge is holosome for the
laske that cometh befoze the dropesie,
for it auoydeth the matter of the sayd
laske, and purgeth the stomake. The.
viii. is, it is holosome for the greses in
the raynes and bladder, for it diuer-
seth the matter that floweth to these
partes, an other way. The.ix. is, if
vometynge be done by constraynte of
elbozpe, it auoydethe y^e matter, wher
of lepre growethe: it amendethe the
fyyste digestion, that the other dige-
stions may the better be done. The.x.

Z. j.

is,

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is, it makethe one to haue a good colour. The. xi. is, it purgeth y^e stomake of a humour that causeth epilencie. The. xii. is, by stronge constrainte it remouethe a stoppage matter, the whiche causeth Ictericie. And lyke wyse it auoydethe a rheumatyke matter, the whiche commonly is cause of this stopping. The. xiii. is, it auoydethe the matter that causeth Asma, a disease that causeth one to drawe his bzeathe peynefully, and eke it conforteth the spirituall membres, by whose heate, y^e superfluities that cause asma, are consumed. The. xiiii. is, it is hollesome agaynst the shakynge and palseye, for it auoydethe the matter that is cause therof. The. xv. is, it is hollesome for one that hath greatte blacke sores in his lower partes: for it turneth the humours from thence. Although bometing duely and well done be cause of these comodites, yet whan it is vnduely done, it enduceth manye hurtes: for it feebleth the stomake and maketh it apte for matters to flowe in to, it hurterth the breast,

bzeast, the syghte, the tethe, old heed
 ache. &c. as auicen saythe. The. iiii. Aui. iiii. i
 thinge that is noted in y^e terte is, that cap. xiiii
 there be. iiii. seasons of the yere, ver,
 sommer, autumnne, and wynter. Ther
 in respecte of y^e other seasons, is hotte
 and moyste, though it be temperate
 in it selfe, as Galen sayth in his boke
 of complectiōs, wherfoze it foloweth,
 that this season is moze apte to lette
 bloudde in, than the other: for it dothe
 moze encrease humours. And ther-
 foze in this seasō moderate vse of car-
 nall copulation, temperate motion,
 laske, flyre, and swette is conuenient,
 and lyke wyse temperate bathynge to
 diminishe repletion: This season is
 eke good to take pourgations in.

The. iiii. is; sommer heateth & dzyeth:
 and therfoze it encreaseth the red coler
 hot and dzye. And for this cause in sō-
 mer we muste feede on colde & moyste
 meates, to diminishe the feruentnes
 of the heat and dzyght, and than we
 ought to absteyne from carnal copu-
 lation, the whiche also dzyeth, and
 from ofte baynyng, and be let bloude
 seldome, for lyke cause. We must vse

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quyetnes and lyttel motiō : for quiet-
nes dothe moyste, and moche mocion
dzyetbe. In this season in speciall we
musste vse moderatelie to dzyinke colde
dzyynke : for superfluous dzyynkyng of
colde dzyinke, by reason that the pōres
be open, dothe make the body sodeyn-
ly a colde or causethe the palsey, or
larite of the membres, or elles so-
dayne dethe. From the whiche
he defende vs, that lyueth &
reygneth eternally.
Amen.

¶ FINIS.

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